

THE  
INTERPRETATION  
OF  
DREAMS;

By that most celebrated Philosopher

A R T I M E D O R U S.

First written in GREEK, and afterwards translated  
into divers foreign Languages, and now made in-  
to ENGLISH.

B E I N G

A Treatise of great Value and Esteem, and very use-  
ful and entertaining for all sorts of People.

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The Twenty Fourth EDITION.

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## To the R E A D E R.

Some are of opinion, that *dreams*, which arise of natural and carnal affection, are likewise so to be interpreted ; as an usurper to dream of gold, or any other carnal men, when they dream of such things as their natures are prone and subject unto. But our author, *Antimodorus*, doth not agree with them in their opinion ; but saith, dreams of any importance, or which come of God, are far different, from their effect, and the experience of them : and contrawise, he affirmeth that those dreams, which are shapen to our affections and thoughts, are, to speak ingeniously as much as nothing, and we must take no heed of them. And surely I am confident, that an ordinary whore-master, an avaritious extorter, an envious person, or an ambitious man, a flatterer, or dissembler, or a common or notorious drunkard do not commonly see any good dreams, or any dream that tendeth to the honour or profit either of himself, his friends, or of the common wealth. But it oftentimes cometh to pass, that an honest, pure, chaste, and vertuous man (because he is exempt from human frailty) I think may and shall often see, and interpret dreams and visions, to the safety, honour, and profit of himself, his friends and commonwealth ; forasmuch as his spirit is less apt to be bound, tied, and soiled with the fellowship of the body. In the *Holy Scripture*, we have experience both in the *Old and New Testament* : *Joseph* the son of *Jacob* and *Joseph* the husband of the Virgin *Mary*, *St. Peter* in the second of the *Acts*, repeateth the prophecy of *Isaiah* ; whereby he sheweth, that it was no new thing if God

sent visions and dreams. There are other place the *Holy Scriptures* which I shall forbear here to insufficient to prove the antiquity of them.

Touching histories, you may see much of the i and experience of dreams : *Virgil's* mother, when was with child of him, dreamed that she saw a bra of laurel growing, and she brought forth a poet, whom was given a laurel crown. Also *Hebe* queen of *Troy*, when she was with child of *Paris*, dreamed that she should bring forth a firebrand, t should at once consume the whole country, and afterwards it proved true : for the said *Paris*, of wh she was deliver'd, was the cause of the ruin, burni and destruction of *Troy* ; which was interpreted his sister *Cassandra*, to whom they gave no credi whereupon the mischief seized not only upon t king and queen, father and mother to the said *Par* but also upon the whole kingdom, whose miseral destruction is recorded to this day. *Socrates* dreamt that he saw a little Swan in his lap, whose feathers gre and presently spreading its wings, and flying on high sang a sweet and harmonious song ; and the day following, *Plato* came to him to be his scholar, who by his eloquence sang sweetly. King *Athage*, dreamt when his daughter was with child, that there shou arise from the nature of a *wine* growing so fast, th the boughs thereof should over shade the regions of his dominions, which afterwards fell out accordingly for the bare *Cyrus* the great, king of *Persia*, who w master and lord of all those countries. I might bculdge *Philip* of *Macedon* father to *Alexander* the phil osopher expounded, and according to which exposit ion it fell out. Also, *Cicero*, *Hannibal*, *Caphurnus* and many others, which had dreams and visions b night

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seemight, whose effects came to pass, as great and divers histories do verify. But for brevities sake, I shall iſſforbear to instance any more particulars, leſt I ſhould offend my reader, with presuming too much upon his impatience. Leſt I ſhould have ſaid, but was loath to leave the curious unsatisfied.

¶ And to conclude, it ſeemeth to me great arrogancy in any man, to ſay all viſions and dreams are vain and haſt none effect ; which hath already been proved false, aby many histories both divine and human : and, I iothink, it were to dispute againſt God, and wrong to inthe ſoul of man, which is, indeed, the mirrour of bHeavenly things, in making it always in all things uniprofitable, a vagabond, vain, and idle, ſeeing that dwhen the body reſteth the ſoul ſeemeth moſt to reign and rule in her force and virtue, and in her ſpiritual, bapprehensible, and intellectual nobility. Wherfore I will agree in opinion with *Socrates*, who faith, *that a man, whether he live or die, is in the hand of God,* who taketh all his affairs in his hand, and in care diſpoſeth them at his pleasure, and forewarns him by many ſecret and hidden ways, as it pleafeth him.

Reader, I intreat thee to take notice that the three laſt books were written long after the two firſt ; as appeareth. He ſeeing that in the two former there wanted ſome things which the diligent and curiuſ reader might deſire, collected and gathered together the things contained in his three laſt books : which he would not add to the two former for the reaſon which he giveth in the end of the ſecond ; nor yet would publish them by themſelves, but rather gives them the title, because they ſo depend upon the two former, that in ſome ſpeeches they may ſeem to be repeated a-

gain : but if he repeat any thing, it is either for amplification or diversity of exposition.

I doubt not but some men, at the first sight, when they read this book, will think it a vain and frivolous thing ; for I, before I had considered the book, thought as much : but after that by long time and continuance, I had compared these things with experience, as well in my self as others, I could not but reverence and admire both the works and the author. And I am of opinion, that there is no judicious reader, but will yield unto this truth, and therefore I shall forbear to bring any further proofs, but commit thee to the perusal of that which followeth : And rest,

*By Loving Friend.*

R. WOOD.

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# ARTIMEDORUS.

**T**HE time and place of the birth of Artimedorus, is as uncertain as his memory is famous, The authors who have made mention of him, do differ as much in the relation of the former, as they do all agree in the hour of the latter.

We shall find that several countries and cities, as was sometimes for the nativity of Homer, did endeavour to add unto their glories, by a noble claim they made to have an interest in him, by flattering posterity and themselves, that he received his original from them.

Perganum in Asia, doth register him to be born there, and from thence she alledged he was called Artimedorus Pergamenus.

The isle of Sicily is as ambitious to acknowledge him to be hers, and thereupon she gives him the title of Artimedorus Etnensis ; we shall find in Cluverius, and other authors, that in the year of the world 3730, which was 273 years before the incarnation of our Saviour, that Artimedorus was governour of the city of Syracusia in Sicily, with Hiero ; and that he was famous for the knowledge of the secrets of nature, and the study of philosophy.

Cœlus Rhodoginus being willing to take advantage from the meer credit of his antiquity, will tell you, that he studied those parts of philosophy which were written by Hermes Trismegistus, and

was exact in those observations of geography, and those pieces of the mathematics, which were said to be left unto Posterity by Zoroastres and Anaxamander.

Diodorus the Sicilian maketh mention, that he wrote a book of the first beginning of men, and that he ascribed the honour of seniority in mankind, not to the Grecians, but the Egyptians.

Being governor of Syracusia, he did compile a book of laws and customs, in all which, for the honour of antiquity, he sheweth how much reverence, customs and laws have gained from the only merit of their continuance; and as a custom by mees continuance doth wear itself into a law; so the more aged any law is grown, the less obnoxious it is to be reserved, or repealed, and every true thing being the truest which was the first, and that being the first, which was from the beginning; by how much more old and more stricken in years any law is, by so much it is the less subiect to faultier, or to grow decrepid; and this is the reason which as he alledgedeth doth confirm the state of any law in its integrity, because the longer it endureth, the more, be faith, it inclineth to its perfection, that is, to a condition to grow never null, or uneffectual.

He wrote also a book of marriage, in the treaty whereof although he was a heathen, and ignorant of divine truth, yet he seemeth to come more near unto it than Plato, who had the honour among the gentiles to be stiled the divine philosopher, for Plato affirmeth, that man at the first was, by interpretation, Man Woman; and that in that one body he had

had the faculty, without the help of any second to generate another like unto himself; which afterwards, as he saith, altered. But *Artimedorus* speaking of marriage, and the political ends thereof, to distinguish private interests from publick and common, and things sacred from profane, doth imply that marriage is as old as nature and that there was no sooner one, but wise nature did divide him into two, and then they were no sooner two but they were strait united into one again. It is recorded by my author, that this *Artimedorus* did leave behind him many books, which by their jury of time are derived to posterity only in Fragments, and in imperfect pieces, as are the writings of *Pepheus*, and of *Linus*, whose father is said to be *Apollo*.

We read of *Artimedorus* a learned man, born in the isle of *Gridu*; where, with singular applause, he was professor of the Greek tongue; at what time the civil wars betwixt *Julius Cæsar* and *Pompey* the great, had divided the whole world into two Parishes: the one adhering unto *Cæsar*, and the other to the fortunes of *Pompey*. But the sword having laid all things low, and the thunder of the wars deafning the harmony of the arts, *Artimedorus* addressed himself to *Rome*, where, though it was in the height of tumult and disorder, yet the Gown did still grant both reverence and protection unto learning. Here, with as much safety as advantage, he did put again into practice his profession of the Greek tongue; and *Pompey* much about the same time being stayed in *Egypt*, *Artimedorus* became one of the confidents of *Brutus* and *Cassius*, who called them-

themselves the defenders of the *Roman liberty*; here, by this great inspection into *Philosophy*, and the course and circumstances of the affairs in the world, he wisely discovered the great revolution approaching, and saw Brutus's *Malus Genius* at Rome, before himself had seen it at the fields of Philippi, under the pretence of melancholy, contracted by too much study, he dissembled with Brutus, and removing as well his person as affection, from his interest, and himself; he drew up an information to be presented unto Cæsar, containing the handling of the plot, in the whole course of the conspiracy, against himself.

At the same time the wife of Cæsar, who, as she was much honoured with the Trophies of her husbands Victories, so she was no less troubled at the capriciousness of his incontinency, as may appear by the unrebuked petulance of his own soldiers, in the day of his greatest glory, when he did ride in triumph to the Capitol.

*Romani servate uxores moechum calvum adducimus.*

Look to your wives, you romans, for we do

Bring a bald pated leacher unto you.

Yet preferring her duty on that morning he died, above her passion, she informed her husband of the sad dream which on the night before afflicted her, and which had still left a great impression upon her spirits; and did beseech him for that day to forbear to go to the Senate house.

There was at that time no man in Rome more famous for the interpretation of dreams than

Arti-

Artimedotus, who understanding of it, and the little reputation that Cæsar gave unto the dream, he resolved with himself to put the discovery of the treason into Cæsar's own hand, and to beseech him to vouchsafe a present perusal of it, without the delivering the paper, as his manners was, into the hands of his Secretary, or the master of requests. Cæsar began once or twice to cast his eye upon the paper, and the rather because it came from the hand of Artimedorus, whose merit he did intend by his bounty to oblige unto him ; but so great was the multitude that followed him, either to congratulate his fortune or to admire his ambition, that they almost hurried him into the Senate-house, to the prepared Daggers of Brutus and Cassius. I do the rather make mention of this in this place, to present unto you, that when the sands of our days are numbered in the Glass of time neither the preconition of a dream by a most tender wife; nor the interpretation of industry of men, shall be able either to add or detract, or make the least alteration in the decrees of providence..

If you will wipe off the dust of antiquity from the History of the Lydians, you shall read of Artimedorus, who being famous for philosophy, flourished in the City of Daldis, and did write a book of the interpretation of dreams; he was esteemed as one of the wisest men in those days, as Stephanus reporteth, and it seems that either by a confidence in himself, or by the persuasion of his friends, he did believe himself to be so; for in the latter end of one of

his books of the interpretation of dreams, he desireth that nothing may be added to it. He wrote also a book of chitromancy, and another of augury, that is, of reading of fortunes by looking on the hand, and passages by birds, by their flying on your right hand and on your left, or by hopping on the ground before you.

We are preparing these also for the press, to the performance whereof we shall be so much the more encouraged, as we shall find, that this book of interpretations of dreams doth meet with that acceptance as it deacrees.

*A R T I-*

# *ARTIMEDORUS*

His Exposition of

# DREAMS.

The First Book.

*Of Dreams either solely Speculative, or Allegorically Significative.*

**D**R E A M S are either speculative, and agreeable to their vision, as when a man dreams that the ship wherein he is doth perish; and rising, finds it true and saves himelf, with some few besides: or, Allegorical, by one thing signifying another whereby our Souls doth naturally advise us that under them there is somewhat abstracte, secret, or hid. First therefore I will set down the definition of a dream in general, against which to object, were to love contention. A dream therefore is a motion of fiction of the Soul in a diverse form, signifying either good or evil to come. Of dreams, such as belong not to others, being only for or against those which see them, as to speak, to sing, to dance, to fight, or to swim. But things which are about the bodys or outward things, as beds, chests, moveables, and cloathing, &c Although they be improper and particular; yet it falls out, the

that often they come to our neighbours according to the necessity and propriety of the usage. And in such sort the head signifies the father, the right hand the mother, the son, and the brother ; the left hand the wife, the friend, the daughter and the sister. Moreover, all those which are done by us, and in us, and towards us only ; we must think that they appertain to us particularly ; and on the contrary, all such as are not done by us, nor towards us, nor in us, shall happen to others ; and yet notwithstanding, if they be our friends, and the dreams signify good, the joy shall come to us, and if contrary, then the contrary : but if they be our enemies, we ought to think and judge accordingly.

*Of the Birth.*

**I**F any one dreams that he comes out of a womans belly, as to be born into the world, he must judge in this sort. This dream is good for him that is poor, for he shall have means or friends which will maintain him ; or if he be not a tradesman, and of an art which requires the work of the hand, for this dream forewarns him that he should be without work, as children which have their hands bound together : To him which is rich, this dream signifieth that he shall have no rule in the house,  
but

But others shall overrule him against his will; for children are governed by others. To him whose wife is not with child, it signifieth that he shall lose his wife; for children are not married, nor come at woman: but to him whose wife is with child, it signifieth that he shall have a son in all things; like himself; and he shall be so like him, as if himself were born twice. To champions and combatants this dream is ill; for children can neither go nor run, and cannot affil any man. To him which is in the country, that he shall return home, as it he should return to his beginning. To a sick man it signifieth death, because the dead are wrapped in linnen cloaths, as children, and laid in the ground.

*To be big with Child.*

If any being poor, dream that he is great with child: he shall become rich, and shall geatner a great deal of money: If he be rich, he shall be in pain and care. He which hath a wife, shall lose her, having no more need that she shall bear children. He which hath no wife, shall have a gentle one. To others it signifieth sickness; but to be big with child, and then to be delivered, is all one; for it means that the sick person shall die quickly. But to him that is poor, and in-debted,

debted, enduring pain and misery, it is an end and discharge of all his present evils, Also this dream revealeth secrets This dream is cross to rich usurers, factors, and all such that are in authority ; for that which they had before they shall lose. But to merchants and sailors, or to them which have ships, this dream is good. To many after this dream, hath hapenned loss of parents.

*To have Children.*

**T**O dream that you see or have children of your own, and not of other mens, is ill to man and wife : for it foretells care and heaviness for necessities, without the which children cannot be nourished. But the male children bring good success ; daughters bring an end worse than the beginning, for they are married with a dowry. I know a man which dreamed he had a daughter born, and borrowed money upon interest. And the contrary side, I knew another which dreamed that he buried his daughter deceased, and it fell out, that he was constrained to pay a debt for which he was bound. So then his daughter made an agreement with the debt. But to see other mens children is good, when they are fair and well favoured, for this signifieth that a good and happy time it at hand.

*Of*

*Of Children wrapped in Cloaths, and Linnen ;  
and of Milk.*

If any one dreams to see himself wrapped in cloaths in fashion of little children, and suck some womans dugs which he knoweth, argueth long sicknes if he hath not his wife with child, for then he should have a son born like himself. And if his wife hath such a dream, she shill have a daughter. But if any one being in prison hath such a dream, the Devil shall stir up such accusations against him, that he shall not be delivered ; and it is not without reason, to judge the like in sickness : But to see in a dream to have milk in her dugs, to a young woman it signifieth she shall conceive, and her fruit shall come to perfection ; to an old woman being poor it signifieth riches, being rich in expence and liberality ; to a maid, that her marriage is near, for without the company of a man she can have no milk ; but if she be a pretty maid, and hath been long unmarried, it signifieth her death ; for all things coming beyond the accustomed age are evil, some few excepted. To a poor man it is abundance of money and possessions, if he can nourish others. Moreover, I have known by experience, that this dream to one that was not married, foretold a wife ; and to one that had no children, it foretold children. But to a champion and

an artificer, and all such as in their estate travel and move the body, it signifies sickness. Also I knew one having wife and children, who had this dream, lost his wife by death, and always after himself nourished his children, exercising towards them the duty of father and mother together.

*Of the Head.*

**T**O dream you have a great head is good to a rich man which hath not as yet any great estate and dignity ; also to a poor man, to a champion, to an usurer, to a horse-courser, to him that puts out money to use. For first, this dream foretells principality or dignity, in which he must wear a crown, scepter, or diadem. 2dly, Great riches and possessions. To a champion victory : To a broker, an usurer, great heaps and sums of money : But to those who are already in dignity, and to an orator and judge of the people, this dream brings charges and reproaches by the people : and to him that is sick, it is headach : To a soldier it signifieth travel and pain : to a servant long servitude, and to him which hath chosen a calm life, pain and anger. But to have the head lesser than natural proportion signifieth a thing contrary to the signification the head above spoken of ; importing differences in respect of the different quality of the man.

*Of*

*Of long Hair.*

**I**F you dream you have fair long hair and seem to take pride therein, it signifieth good, especially to a woman; as also to a wise man, a bishop, a southsayer, a king, and a prince: for to such as use to let their hair grow, this dream is good, because their professions permits them to keep their tresses. It is good for others but not to one self; and it signifieth to them only riches, and those painful not pleasant, for one must stay time, and in that time it may be suffer pain before long hair will come.

*Of Hair in ill Order.*

**L**ONG hair, but out of order, and as it were rather hard and rough hair of ones beard, or head being in tresses, betokeneth to all persons anger and heaviness: and I once saw a worthy gentleman placed in authority, and happy also in all his other affairs, who in a dream seemed to see those which were under him, go before him, and also that they had hair all cut rude and out of order, whereupon I told him that it signified heaviness unto him. And presently after he was discharged of his office and authority, which (you may well think) was grievous unto him.

*Of*

*Of Hogs bristles, and Horse hair.*

**T**O dream, that you have hogs-bristles is great and violent dangers, such as the hog is commonly subject to. To have horse hair, is a sign of servitude and misery.

*To have Wool instead of Hairs.*

**T**O have wool instead of hairs, foretells long sickness, and fantasies, and the itch. Also, if having thin wool on his head he shall think that it is natural unto him, if the hairs seem to be changed into any other thing, we must think accordingly ; that is according to the thing whereunto we think them changed. To seem to be without hair about the face, betokeneth sudden shame, hinderance of present affairs : but to see the hinder part of the head in that sort, is poverty, and ill luck in old age. If any one hath the right side of his head shaved and naked, he shall lose all his male kindred ; and if he hath none, he shall sustain hurt. If contrariwise the left side of his head be without hair, it is loss of cousins, and allies, for the head signifieth the kindred, the right side the male, the left the female, and so through all the body. To have all the hinder parts of the head naked, is good for him which goes to law, for him that is fearful, for him that is shut up and detained

detained by force, he shall fly and escape; remarking that one cannot catch him by the hair flying.

*To see himself polled or shaven.*

**F**OR to see himself polled on the head, is good for jesters that use to make men laugh, and to such as are commonly shaven: to all others it is evil, for it betokeneth as much nakedness and barrenness, if it bring not greater evils, and more at hand. To navigators it is evident shipwreck. To sick persons great peril, and yet not death; for such as escape a shipwreck, or recover after sickness, shave themselves, but not the dead. To be polled by the barber, is good to all in general; for surely no man, being in any dangerous estate, will poll themselves, seeing those only regard such outward ornaments of the head, which are without sorrow, or want: I therefore add by the hands of a barber, because if any man shaves himself, it betokeneth sudden heaviness, or very ill luck. Moreover, to be scratched with nails, to him that is in debt, it betokens that he shall acquit himself; to others, it foretells hurt by them that scratch them.

*Of the Forehead.*

**F**HE Forehead found and fleshy, is good to all, and signifieth liberty of speech, strength.

strength, and constancy. But to dream that you have a fore-head of Brass, iron, or stone, to all bakers, vintners, and such as live by shameless gain, is good, and to those only : for to others it breeds hate.

*Of the Ears.*

FOR to have many ears, is good to him that would have any one obedient to him, as wife, children, servants. To the rich it signifies great renown of his good, if the ears be fair and well shapen ; but to his ill, if the ears be ill-favoured, or deformed. This dream is ill to a servant, as also to him which hath suit in law, be he the plaintiff or defendant, but it is good to an artifice, or to one that worketh with his hands, for he shall have many that will employ him. To lose the ears betokeneth the contrary to all that is aforesaid. To clean ones ears, is good news which shall come to us on some side : contrariwise, the ears beaten and chafed, do foretell ill news.

*Of Emmets going into the Ears.*

TO dream of emmets getting into the ears, is good only to sophisters, philosophers, and school-masters : for the emmets represent children, which will give audience to sophisters. To others it foretells death : for they are daughters of the earth, and go again to the earth. I know one which dreamed his two ears

Ears were filled with ears of corn, and how the corn fell into his hands, and he heard news that his brothers heir was dead, his heir, by reason of the ears of the corn ; and his brothers heir, because the ears represented brothers and sisters. To dream you have asses ears, is good only for philosophers, to others it is servitude and misery. To have the ears of a lion, or wolf, or any other cruel beast, is snares and deceit by envy : moreover, to dream that you have eyes for ears, signifieth blindness or deafness.

*Of the Brows.*

THE brows hair, and of a good grace, are good to all, especially to women : but the brows naked and without hair, signifieth to ill ill success of business, single combate, and grief.

*Of the Eyes.*

TO have a sharp sight, is good generally : but a troubled look signifieth want of money, impeachment of affairs. To him that hath children, it foretells, they shall be sick. To be blind of both eyes, is loss of children, brethren, father and mother: notwithstanding this dream is good for him which is in prison, and to him which is very poor ; for the first shall no more see his evils about him, the second shall have wherewith to aid and pleasure.

sure himself, as many are ready to let their helping hand to be blind. But the dream hinders such as are making long voyages: as also it forewarns him that is in strange country, that he returns not homeward he that hath lost his sight can neither see in a strange country, nor find his own house. Also this dream is bad for a soldier, and so to all the dealing trades; for their affairs shall have but bad success. Also it is cross to navigators, and such as contemplate the stars, and are wizards. And if any one that is in search of a thing that is lost, dreams this dream, he shall never find it. To poor persons this dream is good, for they had need of great sleep, when they would write verse. To sick persons this dream brings daily expectations for death. If any one dreams he hath lost one eye, all above mentioned are signified, will befall him but in part or in half only. Moreover, thou must consider, that the right eye signifieth the son, brother and father, the left the daughter, sister and mother. To have three or four eyes, to him that determineth to take a wife and hath no children, and desireth to have, it is good. It is also good to an usurer, for he shall have great sums of money; but to him that owes it is ill: It admonishes the rich man to keep a good guard to himself and his possessions, and reason.

reason of some fraud and secret deceit. But to a coney-catcher; and a fair woman, to have more eyes is not good ; for he shall have more eyes which shall apprehend him, and she shall have many of her clients attacht about her. Moreover, if any one dreameth that he hath eyes in his feet or hands, he shall so lose his sight on one side of his body, that the said side shall be diseased, beaten or hurt. I knew a man that dreamed that his eyes fell into his feet, and he fell not blind, but married all his daughters to his servants. To have another mans eyes, signifieth loss of sight : But if one know him whose eyes he thinketh he hath, he shall keep his child, or some other great treasure of his.

*Of the Nose.*

**F**OR to have a fair and great nose is good to all ; for it signifieth subtlety of sense, providence in affairs, and acquaintance with great personages. But to have no nose, signifieth the contrary ; and to a sick man, death ; for dead mens heads have no noses. To have two noses is discord with his domestick kindred.

*Of the Cheeks.*

**T**O have the cheeks fat and full, is good for all, especially to Woman ; but flat and full of wrinkles, signifieth heaveness.

B

*Of*

*Of the Jaws and Lips*

THE jaws represent cellars, shops, and other things accustomed to keep merchandizes, or drugs; the lips represent those which kiss and embrace us, and which are often about us, as wife, children, parents' allies, so that if the one or the other seem to have any harm or mischance it signifieth unto us, that the affairs of our kinsfolks are not in good plight.

*Of the Beard.*

TO have a Beard long, thick, and very handsome, it is good for him which is curious to speak well, as an ambassador, an Orator, a Lawyer, a Philosopher, and for those who have a desire to learn arts, sciences. If a widow woman dreams she hath a beard, she shall have an husband which shall be kind and bountiful: if she be married, then she shall lose her husband, or be separated from him, and govern her house alone, as if she were both husband and wife together, if she be not with child, or in law; for if the first, she shall have a son; if the second, she shall persevere in her opinion, bearing a high mind, and regarding her honour, as if she was a man. To a young child, this dream signifieth death; but to him which is now in his youth beginning to

to have a beard, it is a sign he shall rise by himself, and put himself forward, of what state soever he be. The beard falling, or cut away, or by force plucked away by the hands of another, as it signifies loss of parents, so also it is hurt and dishonour.

*Of the Teeth.*

THE upper teeth signifieth the best kindred of the house, and the lower teeth signifieth the inferiour: For you must know, that the month representeth the house, ihe teeth, inhabitants; those of the right side the men; the other, the women: or otherwise, the right signifies the elder; the left, the younger: the eye teeth, them of middle age, the great teeth the old folks. Wherefore, what kind of teeth soever a man dreams he loseth, he shall lose some such Personage as that tooth signifieth. But when teeth signifieth loss of goods, by the great teeth are meant hidden treasures, by others a vessel or some other thing of little importance. To such as are in debt, what kind of tooth soever fall out, it certifies them that they shall quit themselves: The teeth falling out all at one blow, signifieth that the house shall be forsaken and abandoned of all inhabitants, or such as are sick to dream that any tooth, or teeth fall out, signifieth long sickness, but

without death: It were better for him to dream that he should lose all his Teeth, for then he would recover the sooner. For Servant to have no Teeth, is a sign of liberty to Merchants, good Gain of their merchandise, charges and trafficks. Teeth which seem to grow in such Sort as if the one woul exceed the other, signify Sedition in the House; or if they seem to move, though they fall not out. Those which have black Teeth or rotten broken Teeth, and dream they los them, shall be delivered from their evils and anger. Also by this Dream, some have los their old Folks. To have Teeth of Gold, is good for such as study to speak well; to others, it is hurt in their house by fire; to others, sickness by abundance of choler. To have their Teeth of Wax, it is hidden Death to have them of lead or tin, it is also shame and dishonour; of glass or wood, violent death; of silver, you shall get Money by Eloquence: to the rich, it is great Expence in Hospitality and necessary Provision. To dream to lose his teeth, and recover them is change of estate into good or evil, according to the quality of the teeth. To dream that his teeth are in his hand or bosom, is loss of children. To grate his Teeth against his tongue, is to end his pains and misery by his eloquence.

of vomiting of blood; and of choleric and melancholy humours.

**F**OR to vomit much blood, and of a good Colour, is good for him which is poor, for he shall get store of money. It is also very good for him which hath no Children; and whose kindred are in a strange Country: The first shall see a Child of his own; the other his Kindred returning home. To carry blood is not good for him that would be hidden. To vomit corrupt blood is sickness to all. To cast a little blood in spitting, foretells sedition; as I have known by Experience. To vomit Phlegm (be the Humour choleric or melancholy) is good for him which is in Milkyn, anguish or sickness, for it foretells an end of all his evils. To vomit Meat signifieth hurt. Also to vomit his bowels foretels the Death of Children, to Father and Mother; and to them which have no Children, the loss of the dearest thing they have among their Goods; to a sick person it is death.

*Of the neck, and of having many Heads.*

**E**VERY Suruncle, Malady, or Impertinction about the Neck, head or beard, signifieth sickness, indifferently to all. To have two or three heads is good for him that is poor, for he shall heap up store of

goods, and also shall have a wife and childe  
of good nature: to a rich man it signifieth  
adverſity by means of his kindred.

*Of being Beheaded.*

TO dream that he is beheaded, whether  
justly or otherwise, is ill to him which  
hath a fa:her, mother, and children; for he  
shall lose them. Some also having had this  
dream, have lost their wives, friends, and  
farmes; and others having houses, have lost  
them: And he which hath all these things,  
shall not have good luck with them all, (as I  
have known by experience) he shall but lose  
that which is most necessary, and which he  
shall esteem most dearly. This dream is good  
for him which is accused of any crime, and is  
in danger of death: But to changers, Usu-  
pers, masters of galleys, or merchants, and all  
such as gather money it signifieth the loss of a  
sum of money. This dream is good for debt-  
tors. He which is in a far country and hath  
this dream, shall return into his own. He  
which is in suit for his inheritance, shall ob-  
tain his suit: But in case of trespass, or money,  
he shall be overthrown.

*To have a wry Neck.*

FOR to have the head turned so that it  
looks backwards, forewarns one not to  
go out of his country, and to enterprize no  
Affairs,

affairs, lest the issue be bad. They which are in a far country shall return home.

*To have the Head of any Beast.*

**T**O have the head of a lion, a wolf, a panther or elephant, instead of his own, is good : For he which attempteth things beyond his power, and hath this dream, shall attain unto great dignity and honour. Many desiring offices and places of credit, after this dream have obtained them. To dream you have the head of a dog, horse, or ass, or such four footed beast, is servitude, pain and misery. To have a birds head, argues one shall not stay long in his country.

*To have his Head between his Hands.*

**I**F one dreams that he hath his head between his hands, it is good for him that hath neither wife nor children, and to him that desireth the return of any one afar off. And besides if one be careful to comb and trim his head which he seems to hold between his hands, it is a sign that he shall dispose well of his business, and have an end of his evils and adversities. This dream signifieth thus much, if besides that head which one holds in his hand, he seemeth to have another natural head of his own; else not.

*The*

*To have horns.*

**F**OR to dream you have ox horns, or any other such like violent blast, foretels violent Death, and chiefly beheading, it being incident to horned beasts.

*Of the shoulders.*

**S**houlders thick and fleshy are good to all Men, excepting them only that are imprisoned : To the first it signifieth much strength and prosperity ; to the other, that they shall be long in captivity. If the Shoulders be diseased, lean or broken, it signifieth the contrary to all beforesaid ; and oftentimes foretels the death or sickness of brethren.

*Of the Breast and the Dugs.*

**T**O have the breast whole, is good, as also to have it hairy, is a sign of gain to Men, but to Women it foretels Widowhood. The Dugs fair and without any evil is good and if they seem more gross, yet by good means and grace they signifie Children and Possessions to come ; but if they be sore, as full of Ulcers, it is sickness to come. The Dugs falling is death to her Children that dreams so ; and if she have none, it is poverty to herself. To have many Dugs, thinking she sees them bigger than is usual to a Woman, signifieth she shall follow the Trade of good fellowship.

ship. To be wounded in the Stomach by any familiar, is ill news to old Women : and to young men or women it betokeneth glad tidings.

### *Of the Hands.*

THE Hands fair and strong, shews prosperity to Tradesmen, To him which fears Arrests or Imprisonment, this dream is doubtful. You must remember that we said before, the right hand signified the Father and the Son, the left the Wife, the Mother, the Sister, and Servant; the right signifieth such Goods as are to get, the left Goods already gotten. If therefore one dreams that he loseth his right hand, he will lose something which it signifieth. In general the Hands signifies neither good nor bad ; to lose all the Fingers of the Hand, or some part, signifies hurt or loss of Servants. To Scriveners, Orators, and Attorneys, it signifieth that they shall want Employment : To Debtors, that they shall pay more than they owe : To Usurers loss by Interest. I know a man that dreamt he had no Fingers, and he was attached by a Creditor that lent him money without an Obligation. To have more fingers than ordinary, signifieth the contrary, namely, to owe and not to pay : Some ( though deceived

have thought this a good dream, but it is the contrary ; for he that hath more fingers than natural, thinks and finds it ill : and if the over-plus fingers are idle, they make their own riddle. To have hair which clives to the joints, is captivity ; but if it cometh on the palm of the hand, it is idleness, especially to labourers and artificers.

To have many *bands* is good for an *artificer*, or *bandicraft-man* ; for this *dream* tells him expressly, *thou shalt have so much work, that thou shalt have need of many bands* ; and to good men also it is good, for it tells them they shall get *children, servants, or money* ; as I have known by experience : but to wicked men it is *captivity*, and that some shall lay their hands upon them.

### *Of the Ribs and Navil.*

**A**LL the *ribs*, and the inner-side of the *belly*, containing the *bowels*, to the *privities*, is *strength of body*, and abundance of *goods* and *riches* : if they seem *diseased*, they signify *diseases of the body* and *consumption of the purse*. The *navil* is loss of *father* and *mother* to such as have them, and to others banishment.

### *Of the inward Parts.*

**I**F you dream you are dead, and see your inward parts according to their natural order,

order, it is good to him that hath no children, and to him which is poor: for the one shall have children of his own, and the other riches of his own. But to a rich man, and him which would be close, it is shame and dis-honour. It is evil to all, when they dream that their *intrails* are seen of others, for it be-tokeneth troublesome affairs, suits in law, and discredit. But if he dreams he is opened, and yet seeth not his *intrails*, it signifieth to him forsaking of his house, loss of children and death by sickness. It is also comfort for him that is in misery, for he which loseth thole parts which causeth pain and grief, surely he shall be delivered out of distress. Moreover we must think, that the heart signifieth man, and the husband of the same woman that shall dream thereof, it is a wife of the same man and the husband of the same woman that shall dream thereof, it is a wife of the same man that dreams it: likewise also the lungs. But the liver signifieth the son, food and the fog, the gall, choleric and melancholly humours, money, women, or wives: the spleen, pleasure, laughter, and vessel; the belly and guts, children, for they cry for meat; likewise they signifie usurers. reins signifie brothers and cousins.

*Of the Members.*

FIRST the members signifie the father and the mother, the children, the wife, the friend, \* the

the brother, and *cousins*; also the force of the body, eloquence and knowledge, for it is very fruitful. Again, it signifieth *ribes* and *posseſſion*; because it increaseth and diminisheth. Also *counsel* and *secrets*, *poverty* alto and *servitude*. Also it signifieth *dignity* and increase of honour; and therefore when one dreams he seeth it in its *estate* and *place*, it signifieth permanence of things represented and signified thereby; also increasing, diminishing and redoubling of things present to all, only your *wife*, and your *friends* excepted; for it taketh them away, because a *man* may not impart their use to any.

### *Of the Groin and Thighs.*

THE *Groin* signifieth the same things as the *Members* precedent: In like manner the *Thighs*; except when they foretel small joy to the *rich*, or rather expence in many *pleasures* with loss and hurt.

### *Of the Knees.*

THE *Knees* being strong and sturdy, signifie *Journeys* or other motions and operations of *Health*: but being weak and diseased the contrary: A *tree* or *branch* coming out of the *Knee*, signifieth *swowness* and *drance*; to a *sick man* oftentimes *death*. The *knees* signifie the *brethren* and familiar *friends*, and sometimes *children*.

*Of the small of the leg, the feet and the heels.*

THE small of the *leg*, the *feet*, and the *heels*, have as it were the same signification as the *knees*. To have many *feet*, is good for *merchants* and *masters* of *ships*, for they shall command many men : and it signifieth *rest* to the master himself. This *dream* is good for a poor *man*; to a rich it is *sickness*. Many *men* by this *dream* have lost their *sight*, and *malefactors* having it, have been imprisoned. To put their *feet* in the *fire* is ill to, and signifieth loss of *goods*, *children* and *servants*: But to such as undertake a wager of running, it is good, for they shall run swiftly, as if they had *fire* on their *feet*. Also if one dream that he hath lost his *shoes*, and goeth barefoot, it signifies that he shall have pain in his *feet*: to some it betokeneth much *sickness* in *bed*. Likewise to dream that one would fain run, but cannot, means that his *Affairs* shall be difficult and hard to accomplish.

*Of the back.*

THE *back* and all the hinder part signifies old age; therefore as one thinketh his *back* and hinder parts to be, so shall he be in his age.

Of

*Of Transmutation of the Person.*

TO be changed from little to great, and from great again to be bigger, so that you exceed not reason, is good ; for it is increase of busines and goods : but to be greater than common use, is death. Also it is ill for an old man to be changed into a young man, or a young man into a child, for they shall change to a worse estate ; but the contrary is good, for they shall come to a better estate. To dream to be a *woman*, is good for a poor *man*, and a *servant*, for the first shall find those which will cherish him as a *woman*, and the second shall have less pair : but to a *rich* man it is ill, especially if he have government of any publick thing, it taketh away his *office* and *authority*, because *women* must keep the *house*. To such as exercise bodily labour it is sickness, for *women* are commonly weaker than *man*. If a *woman* dream that she is a *man*, and she be not married, she shall have an *husband*, or if she have no children, she shall have a *son*, or shall be some way changed into the *nature* of a *man*: But if she be both married and have a *son*, she shall be a *widow*. To a *maid-servant* it signifieth she shall have great servitude, and undergo pain as a *man* : it is good for an *barlot*, for she shall leave her wicked courses. Again, if a poor *man* or *woman* dream that they are made

all

of *Gold*, they shall be *rich*: but if they be *tin* they shall be circumvented; for *gold* and *tin* never have no spies. To a *sick person* it is death. To be of *brass* good for a *Warrior* and a *servant*; for the one shall have *victory* and a *statue erected*, and the other shall have *liberty*. To dream that you are of *iron*, foretelleth infinite *miseries*. To be of *earth*, betokeneth *earth*, except such as live by *earth*, as *Potters*. To be of *stone* is to receive *blows* and *wounds*. If one dream he is changed into the shape of *beast*, he must judge according to the *beasts nature*, and of that I will treat in the second book, in my discourse of the chase. I have observed, that it is good for all to dream they are fair, and of good grace, and strong, and yet without exceeding common custom; for to be too fair, too brave, and too strong, is as much as to be ill favoured, faint-hearted, and weak; which things signifie death to the sick, and to lovers ill succels, and attachment for reason.

### *Of Arts, Works, or Exercises.*

W

Hosoever in his dream seemeth to do that which he hath learned and exercised, shall have good success, and is very good to all; foretelling, that all shall come to honour by his business and enterprize; but if in your dream you have not good issue, it signifieth

fieth the contrary. If one in his dream do that which he hath not learned, and it hat good issue in his dream, then it is good ; but if he find himself hindered, and cannot brin it to good, it is anger, and let of businesse unto he be mocked. To play the husbandman or plowman, to sow, or plant, or dig, is good to him that fekketh a wife, or which hat no children ; for the ground is his wife, the seed and trees his children, the wheat males, the barley females and abortives ; but to other this dream betokeneth sicknes and anger. If any one be sick in the house where this dreair is, it betokeneth death ; for the seed and plants are put in the earth as the Dead. To reap, to cut, to trim vines, and to plough against harvest, betokens that your affaires and work shall be deferred till the accustomed time of doing them. But if the horses seem to sink into the ground, or that the spade, or other instrument of husbandry seem suddenly to be lost ; it betokeneth loss of labour, dearth to corn, and ill harvest weather. Likewise, if any husbandman dream that he is ploughing on a hill, and that on a sudden he is loosing the horses, and setting them up in the stable, it betokeneth loss by ill husbandry ; and also that the Horses shall not stand, but fall sick in the Stable. To govern a ship, if one have good success, and honour without peril, provided

\*

that

that it be without doubt or pain, it is good : but if one be troubled with *tempest*, or if the *ship* be bruised and broken, it is abundance of *evil*, which I have often known by experience ; or to *dream* of one that is in a water-mill, signifieth much business ; and the *water* holding *back*, foretelleth much trouble and difficulty in the performance thereof. To cut and sow *leather*, to married folks is good : It is also good for him which would *marry*, or get acquaintance and allies, by reason of close and *synched seams*. But to die *leathers* is ill to all, and revealeth secrets. If one in his dream seemeth to go on narrow banks and ridges of houses, it is ill, for it signifieth decay and failing into Poverty. Also to dream of *angling* or *fishing*, betokeneth much trouble and affliction : but to see *medicines* is worst of all. To be a Goldsmith, signifieth harm to him which *dreams* it, by reason of *poison* and *instruments* that they handle. To be a *graver*, *turner* or *carver* of *images* and *figures*, it is good for *adulterers*, *pratlers*, *cozeners*, and *deceivers* ; because their arts shew other effects than the true. Unto others it signifieth *honour* ; for such works are shewed unto many.

*To work in iron.*

**F**OR to work in Iron, and strike upon the *Anvil*, signifieth noise and suits in Law ; the

the like we must judge in all other arts, the persons which dream them. And we mu understand, that it signifieth as much to see the tradesman working in their shops an tools, as to see himself use the same art. Not notwithstanding there is difference between tools: those which cleave and break, signifie discord and hurt, those which unite and bind, signifi profit, marriage, or alliance, but to som hinderance of voyages: those which scourn or smooth, appease strife: those which addrel and compass, signifie revealing of secrets, as you may see in *Geometricians*.

### *Of Travelling.*

**I**F any one dream that he is a travelling through a wood, and that he sticketh in the briars and bushes, this dream is evil, for it betokeneth many troubles and hinderances in important affairs. Also to travel over high hill and mountains, and rocky places, signifieth advancement, but with much difficulty obtained: notwithstanding, if he meet with any one that seemeth to direct him the right way, it betokeneth some friends that will be helpers to him.

### *Of the Letters.*

**T**O learn the Letters is good for the ignorant; for some good will betide them, but with labour and fear. But to him which knows \*

nows the Letters, to learn them again is not  
stord, for it is part of a child to learn ; now  
signifieth to him hinderance of affirs, and  
ill issue : only it is good for him which de-  
reth to have a son ; for not he, but his son  
shall learn. If a *Grecian* dreameth that he  
earneth *Latin* Letters or on the contrary,  
any *Roman* the *Greek* Letters, they shall travel  
and go from the one country to the other.  
Many *Romans* by this dream have had *Grec-  
ians*, and as many *Grecian Romans* to their  
Wives. To read well and truly *Barbarian*  
or strange Letters, signifie that they shall go  
into that country, and have goods and ho-  
hour there ; but to read badly signifieth the  
contrary : or that the sick man shall enter in-  
to foolishness and frenzy, by reason of the  
avage and strange speech, which a raving  
man speaks. All Letters of any Language,  
which one cannot read, signifie anger and  
trouble for few days, if the writing be little ;  
but for longer time if it be much.

### *Of Plays and Passimes.*

**T**O play with a Top is pain and travel,  
wheteof notwithstanding shall come good.  
To leap, or to run, or to dance, signi-  
fieh prosperousness in affirs : but to dance  
without musick, foretelletch want of money.  
To dream you play at **Tennis**, signifieth long  
noile

noise, and quarrels, and often betokeneth losse towards a whore, for the ball represents the whore, because it hath no stay, and it goeth through the hands of many.

*Of plays, games and instruments.*

**I**F any one dreameth of the trumpet, to them which would fight, 'tis good, and to those which have lost their Servants. But it revealeth secrets by reason of the great sound, and it killeth the sick : Also to Servants it promiseth liberty. But to wind a horn is ill, and forbiddeth to undertake any law-suit. Every instrument which one may blow, signifieth trouble. To dream that you play the public cryer, may be interpreted as to sound the trumpet ; to play upon a reed, or upon a bag pipe, is good to all. To sing and play upon the harp, at Offerings and sacrifices, is good for weddings, and contracting of affinity : but it is ill for other Affairs ; to many it signifieth the Gout, because of cords and nerves. To play or see played tragedi. s, signifieth travel, fighting, injury, and a thousand Evils ; but to play merry plays, is a merry issue of affairs ; and to hear singing signifieth deceit.

*Of riding.*

**T**O ride a horse nimblly, is good for all ; for the horse signifies a Woman, or a Friend

Friend, the Ship, the Master and grid: to govern, and the good friend: So then as he finds his horse well, so shall he do all this. The cart signifieth as much as the horse, but that to a sick person it is death; as also to a chariot of four wheels. To ride a horse thro' the town is good for him which undertaketh to play a prize, and to a sick Man; for the one shall gain the prize, and the other shall be healed; but to ride out of Town is quite contrary. For one to dream that he rideth upon a wild horse, if he be able to govern him, and to keep the saddle, it is good; for this dream signifies rule and dignity; but if he fall or be thrown out of the saddle, it is ill, signifieth disgrace, dishonour or reproach. To lead or guide carts through woods and darts, signifieth death to all at hand.

*Of the race.*

FOR to run is good to all, except to sick persons, when they dream they come well to the end of their race; for it signifieth that shortly they shall come to the end of their life.

*To be put out of office.*

IF any one dreams he is deposed out of his place, estate, and dignity, it is ill to all, and killeth such as are sick,

*Of*

*Of Wrestling.*

**F**OR to wrestle with any party signifieth strife with him. And among such as are at strife already, he which dreameth that he is superior, shall vanish, if they strive not for heritag for in such a controversie, it were better to be beaten. To wrestle with a stranger, is dangerous of sickness. If a man fight with a child, and he throw him on the ground, he shall lose the same friend by death: If he be beaten, he shall have mockery and sickness. It is good for little child to wrestle with a man; for he shal do great matters more than one would think but if he wrestle or combate with a champion, this dream is not good for him. To wrestle with death betokeneth sickness or debate, and suits in law with the children or heirs of dead men. But it is good always for the rich man to think or dream that he is in authority.

*Of Combating.*

**F**OR to combat with any one, is ill to all men; for besides shame, he shall have hurt. Likewise it signifieth much strife and contention: And to be wounded in fight betokeneth shame and dishonour. Notwithstanding it is good for such as live by bloodshed, as surgeons, butchers, and cooks.

*To Bathe, and go into the Hot-house.*

**F**OR to wash and bathe himself in baths and hot-houses, signifieth riches and prosperity.

and health to the sick, But to wash and bathe himself contrary to the common use, as in his cloaths, is civil; and betokeneth sickness and great anger. It is ill to a poor man, if he be too courageous to wash himself, and if he have many wh.ch rub him, for it fortelleth long sickness. In like sort it is evil to the rich, if he be alone, and have no body to aid him. In general, it is bad for all not to sweat, or to see the bath in an open place, or to find no water in it. In brief, it is very ill, when it is otherwise than custom, for it signifieth ill issue of enterprizes and affairs. To be washed with water naturally hot, is a sign of death to the sick, of hindrance of affairs to the whole. It is good to dream that you wash in fountains, ponds, and current waters, and in fair and clear floods ; but not to swim, for that were a sign of danger and sickness.

### *Of Drinks.*

TO drink cold water, is good to all, but hot, signifieth sickness and hindrance of fairs. To drink wine with reason, and not to be drunk is good : but to drink much, and without reason, signifieth much evil : also it makes you be in the company of drunkards. To drink sweet wine, or to see fair women, or sleep under shady trees, to him that would be a wife, it betokeneth a good success in love. I compounded wines and portions mingled other-

otherwise than naturally, is good for rich men because of their delicacy : But it is evil to poor folks, which never drink them but sickness. To drink urine, signifieth sickness and to drink oyl signifieth poison or sickness. To thirst and find no drink neither in wells fountains nor rivers, is ill, and a sign not to finish his busyness ; but the contrary is good. If one dream that he is drunk or sick, he shall be born withal, as such Persons are. Moreover to drink in vessels or tankards of gold silver or earth, is good for all, by reason of the solid matter and use of the vessels, which signifie tranquility. Also vessels of horn are good, for they burst not ; vessels of glass are evil, because they break easily ; they also reveal secrets, by reason of their transparency. otherwise these vessels may signifie our friends which we embrace ; when therefore these vessels are broken, it signifieth the death of some of our friends or affinity. I know by experience, that to dream to see a glass broken, signifieth shipwreck to Mariners. There are certain vessels with strait mouths, which if one shall see broken, they signifie end and issue to a banishment and anguish.

*Of herbs, roots and grains in porridge.*

**A**LL herbs and roots which have a strong smell in eating, reveal secrets, and signifie anger, with all her attendance. That which

is eaten raw, as lettuce, sorrel, purslane, and others, signifies trouble and difficulty in the management of affairs.

To dream of eating medicinal herbs, as beets, mallows, burrage, and the like, signifies freedom from trouble, and expedition of business, because they make the body soluble.

To dream of eating coleworts signifies vexation. The French navew-gentle, and cucumbers, denote vain hope. Some are of opinion, that when sick persons dream of melons or cucumbers, it is a prognostick of recovery, by reason of their humidity.

### *Of CORN, and other Grain.*

TO dream that you see corn shred, and gather it signifies profit and riches.

To dream you see stacks of corn, signifies profit and abundance to the dreamer; and on the contrary, to see a small quantity, signifies famine necessity.

To dream of eating white bread made of wheat, signifies profit to the rich, and damage to the poor; on the contrary, to dream of eating coarse bread, denotes to the poor, profit and gain; to the rich, losses.

To dream of eating barley-bread, signifies health and content.

To dream of eating broth is a good sign, and signifies profit and gain.

To dream that one sees a barn stored with corn, signifies either that you shall marry such a Wife, over throw your adversary at law, inherit land, or grow rich by trading or wives: it signifies also banquetting or merry-making.

To dream of eating pease well boiled, denotes good success and expedition of business.

To dream of eating beans, signifies trouble and dissention.

To dream of lentiles, signifies corruption; of rice, denotes abundance of obstruction. The millet, signifies poverty and indigence.

To dream you see or eat mustard-seed, that is a bad sign, unless it be to physicians, to whom such dreams are advantageous.

### *The A R T H.*

If any one dreams that he hath good lands well inclosed bestowed upon him, with pleasant pastures, he will have a handsome wife, according to the seeming goodness of the land.

But if the land seemed spacious and not inclosed, that denotes pleasure, joy and riches, suitable to the extent of the land.

If it seemed that the said inclosed lands had fair gardens, fountains, fields, pleasant groves and orchards adjoining thereunto, that signifies he will marry a discreet, chaste and beautiful wife, and that she will bear him very handsome children.

If he saw the land sown with wheat, that signifies money and profit, with care and industry.

If he saw it sown with any kind of pulse, that denotes affliction and trouble.

If he saw it sown with millet, that signifies vast riches to be gained with ease, and much delight.

If a man in holy orders dreams any such thing, then it is taken for the riches and contentment of his mind.

If you dream you see the earth black, that signifies sorrow melancholy, and weakness of the brain.

To dream that you see the earth quake, signifies that your affairs and life are in danger of being lost.

To dream that the whole earth quakes, signifies an edict from the king, that will astonish all the inhabitants of the kingdom.

If you dream that the house shakes, it is an edict simply against the house, tho' it presages also loss of goods, and suits at law.

If the walls, doors, and top of the house fall by reason of the earthquake, that denotes destruction and death to the chief persons in the house.

If a king, or any other prince, dreams that his palace or throne is overturned and borne

down by an earthquake, he will suddenly die or lose his kingdom.

If any one dreams that a mountain is fallen upon a valley, that signifies that some great lord will oppress and destroy good men.

If any one sees a Town that he knows, sunk by an earthquake, that is a prognostick of famine, war and desolation, by the indignation of a prince: but if he knows not the town, it signifies that the nation at enmity with the king shall be destroyed by the same means.

To dream you see great ditches or precipices, and that you fall into them; signifies that he that dreams will suffer much injury, and hazard his person, and his be in danger by fire.

To dream of kissing the earth, signifies sadness and humility.

To dream of being in a meadow, is a good sign to husbandmen and shepherds; and to others, it denotes obstruction of business.

To dream that you are in a fair, straight, level and pleasant way, signifies joy, prosperity, and good success; and a bad way the quite contrary.

#### *Of V E C E T A T I V E Creatures.*

#### *Of F L O W E R S.*

THESE are three sorts creatures; the vegetative, the sensitiv, and rational. The dreams of which three we will successively handle one after another.

Under

Under the vegetative creature is comprised trees, plants, flowers and fruits, that receive their nourishment, vigour, growth and maturity from the earth and sun.

To dream of holding or smelling odorous flowers in their season, signifies joy, pleasure and consolation.

To dream of seeing and smelling flowers out of season; if they are white, that signifies obstruction in business, and bad success in his enterprizes; if yellow, the impediment will not be so considerable; and if they be red, the difficulty and nuisance will be extreme; and for the best part it signifieth death.

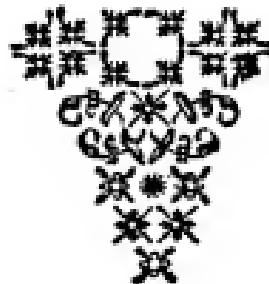
To dream of seeing and smelling roses in the season of the year, is a good sign to all persons, except those that are distemp'rd, and who through fear conceals themselves; for they are in danger of death or great sickness; and if the dream be when roses are out of season, it signifieth the contrary.

To dream that you smell marjoram, hy'op, rosemary, sage, and other herbs of the same nature, signifies labour, trouble, sadness and weakness, physicians only excepted, to whom such dreams are propitious.

If any one dreams that he sees, holds, or smells to lillies out of their season, it signifies that the hope of the thing desired will be frustrated.

## 54. A R T I M E D O R U S.

If one dreams that he sees or smells upon Laurel, the olive, or palm ; if she be a woman, she shall bear children ; if a maid, she will be suddenly married : if it be a Man, it signifies amity, joy, prosperity, abundance, and good success in his enterprizes.



A R T I M E -

# *ARTIMEDORUS*

His Exposition of

# D R E A M S.

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The Second Book.

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*To watch.*

**T**O Dream that in the Night one watcheth in a Chamber, signifieth to the rich great affairs, to the poor, and those that would use any subtilties or deceits, it is good : For the first shall not be without work and gain, and the others undergoing their attempts with great subtilty, shall come to the height of their enterprize,

*To go out and salute one.*

**T**O dream that you are going out of the House in the morning, and are not hindered nor stopped, is good ; for it signifieth your business shall have a good issue : But not to be able to get out, nor find issue out of the House, is hindrance to those that would travel, and impeachment of affairs, and long sickness to the sick. To salute his familiar friend, to speak to him, and embrace him, is good ; for it signifieth that you shall speak and hear good news ; but if they be not our very

familiars, but only simply known to us, the dream is not so good: If they be our enemies, it signifieth that we shall enter into friendship with them. To kiss the dead, to him that is sick, it signifieth death: To him which is in health, it forbids him to speak of his affairs at that present, because he hath kissed the mouth of the dead: Notwithstanding, if the dead party hath been our pleasant and private friend, it hindreth not a whit, either to speak or undertake any thing.

*Of the Apparel in general.*

THE Habits accustomed and agreeable to the season, are good; as in Summer an Habit of Linnen Cloth, and fine Wool; in Winter a new Garment and of strong Wool. To him only which is at Law, and which is a Servant desiring liberty, new Apparel is bad; because he must have long time to use them, and refuse them again. A white garment is good only to Priests; to others it signifieth trouble: to Mechanicks it signifieth they shall have no work; it also revealeth Malefactors; to the sick it is death; but the black Garment it is health. Notwithstanding I have often seen poor men, servants, and Captives, having dream'd they were attired in black, die. This black Habit is bad, except it be to them which would do secret things. To have a Gar-  
ment

ment of divers colours or scarlet, for priests, jesters and stage players, it is good ; to other, it signifieth troubles, dangers and revealing of secrets ; to the sick it is, they shall be tormented with strong and abundant humours. A robe of scarlet to servants and rich men is good, signifying liberty and honour, or dignity ; it killeth the sick, and bringeth greater poverty to the poor : To many it hath signified captivity : For the man clad in purple or scarlet, must also have a diadem or a crown, and many about him to guard his body. Every such robe died in scarlet, is to some hurts, to others anague.

A woman's gown is good only to those which have no wife, and which come upon stages to play. Others after this dream lose their wife, or fall into great sickness, by reason of the delicacy and effeminateness of those which wear such garments. And yet notwithstanding, in case of rejoicing and assemblies, neither Gowns of divers colours, nor women's gowns are bad. To have a Gown of the fashion of a strange nation, is good luck among strangers, to him which purposeth to go, or remain, or lead his life among them ; to others, sickness and hindrance of affairs. To have a delicate and sumptuous gown, is good for rich and poor : For to the first, their present prosperity shall continue ; and to the other,

their goods shall increase. Broken and torn Gowns, is hurt and hindrance of affairs.

A coat, a jacker, or short cloak, or skirt of woolen cloth, is anger, and loss of a law-fuit: wherefore it is better to dream you lose them, than you have them. But the loss of any other habit is not good, except to the poor, servants, captives and debtors; for these garments being lost, argue loss of evils which encompass them. For others, it is not good to dream of loss or nakednes; for it signifieth loss of goods and pleasant things. A fair and brave gown, and of divers colours, is good for rich and joyful women; for the one keeps her brave for her pleasures, the other, divers colours argue her profit. For to dream of shifting a shirt or smock, or that the clothes are fallen from the bed, doth signifie hard ledging, and much shifting in other countries. It is always better to dream to have good, fair, rich and cleanly garments, than little and dirty, except only to those which exercise slovenly and dirty trades.

*To dream one washeth his garments.*

**T**O dream to wash ones clothes, or another bodies, is to sustain and lose, or escape some hurt and danger about the body or life; for clothes being washed lose their uncleanness. This dream also sheweth, that some body shall learn and perceive our secrets: For to wash

wash, is to take and amend or correct, and therefore it is an ill dream for them which are in doubt to be reproved or surprized.

*Of exterior beauties.*

**R**ings of Iron about one, do signify goods, but with labour. Also rings of gold which have stones, are good ; for those which have no stones, signify pains without profit. But always massive and full Rings are better than hollow, which signify deceit and falsehood and greater hope than profit. Rings of amber, ivory and such like, are good only for women. Carcanets, chains, pearls, precious stones, and all adornings of the heads, and necks of women, are good for women ; to widows and maids they signify marriage ; to those which have no children, that they shall have ; and those that have husbands and Children, they betoken purchases and riches : For as women are provided of these dainties, so shall they be stored of Husbands, Children and Goods. But to men this dream signifieth deceit, craft and confusion in accounts of money, not because of the matter, but of the form and fashion.

*Of Gold and the loss of Rings.*

**F**or a man to dream he hath Gold, is not bad, because of the matter, as every one will say ; but contrary wise, it is good, as we have

have known by experience: But oftentimes when one hath dreamed that he hath too much, or an excess, and ill-agreeing to the Sex, by reason of the fashion and figure, as to men's habliments, chains and carcanets. It happeneth in like manner, as for men to dream of a crown of gold, and Plate, and great pieces of gold: For when any one shall give such a dream, the gold signifieth evil, not in respect of the matter, but the workmanship and figure. But if the head tires best, broken or bruised in the dream, it is loss to a woman. If any one dream that his pockets are full of money or gold, it betokeneth that he shall receive but little money. And if a man dreameith that he hath found gold, and he cann't tell where to hide it, or that he hath found a purle of money, and is afraid to be taken with it, it betokeneth that he shall have los by a Woman: Loss of Rings to a man, signifieth not only the Loss of them that had charge over his Goods, as the Wife, the Tenant, &c. but also the loss of his goods, lands and possessions; or that he will not lend, or give away any more, to such as he hath lent, and committed charge to, as before times! To many, this dream hath foretold loss of eyes; for the eyes hath some agreement with the rings, by reason of the radiance of the stones. But when as your dream is either

of Hose or Shoes, we must judge as of the apparel.

*Of the Combing ones self, and of curled Hair.*

TO dream to comb him or her self, is good both to man and woman, for it signifieth to go out of evil time and affairs ; but to plait and curl his hairs, is good only for women and courtiers which use it ; to others it is debt and impeachment for money, and sometimes imprisoning and stdition.

*Of the Looking Glass.*

TO be before a Looking-glass, and to see themselves, according to their true shape, is good for him and her which would be married ; for the glass representeth to the Man, his wife, and to the woman her husband : To thole which are married it betokeneth Children : It is also good to sad and afflicted people, for it signifieth that they shall soon pass out of heaviness, because heavy men look not in a glass. But this dream to the sick, is health. Others by this dream have gone into a strange country. To see himself in the glass not such as he is, signifieth he shall be made a father of bastards, or other men's Children. But to see himself more ill favoured and deformed, is heaviness and anger. Also to dream to see himself in the water, is death to the dreamer or some familiar friend of his.

*Of the air, and that which is there done.*

THE air clear and pure, is good to all, chiefly to those which have lost goods, and which would make voyages. The Air troubled and cloudy, on the contrary, signifieth hindrance and anger. Rain without great wind or tempest is good for all, except to those which go into a strange country, and those which have their vocation and work abroad without shelter. Little rain and drops of water, is good for plow-men ; to others it is little gain. Great tempestuous Rains, are troubles, hurts and dangers, except to those which are servants, poor, and afflicted ; for it argues short deliverance from their present evils, as presently after so sudden a Tempest cometh fair weather. Snow and Ice seen in their season, signifieth nothing but that the Spirit, when the body sleeps, remembers the cold of the day. But out of time and season, it is only good for plow-men : to others not ; for it argues that their business shall go forward coldly, and forbids them to travel. Hails are troubles and heaviness, and reveal Secrets. Thunder without Lightning to servants trouble and falsehood : but lightning without thunder, vain fear, and without cause. To see elementary fire, clean, pure and clear, not great nor thick, are threatenings to some nobles, and men of great estates.

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But

But large, fair and thick, is approach of enemies, poverty and famine. In what place soever the fire is, and from what place it comes, be it from the north, south, east or west, from that side shall the enemies come, and about those regions shall they run; or else there shall be famine: but yet it is worse to dream that he carries the fire. To see in your dream torches and burning flames fall from heaven, signifieth that wood-stacks, colonies, and trees shall be burnt: It is also great and extreme danger of life to him that dreameth it. Lightning without tempest, falling near, without touching the body, signifieth change of place; falling before a man, forbids travelling. To be touched and smitten with lightning, such a dream is good for those which would not have their sin and poverty hidden, for others will reveal them: To the rich and mighty men adorned with great dignity, as that of a Scepter or crown of Gold, it is good; for the fire resembleth the Gold. To others, this dream signifieth loss of Goods. Moreover, to those which are unmarried, it signifieth marriage, be they rich or poor; but breaketh marriages made, and maketh friends enemies; for lightning looseth, but unlooseth not. Those that have children, upon his dream shall lose them; for the Tree touched with lightning, withers, and loseth both

both fruit, flower and bud. To dream of lightning, maketh champions honourable, and gracef<sup>t</sup>h orators, and all such as would shew themselves, and make appearance. Also it is good for him which is law, in case of honour and renown ; though loss in cases of possessions and houses ; but not loss of Land to them which possess it : to those which pretend to take possession it denies entrance. Also it signifieth to him which is in a strange country, that he shall return to his own ; and to him which is in his own, that he shall die there. You must understand it is all one dream, if you are only touched on the head, or on the stomach, or to be burned with lightning : but take heed lest you dream you are all burned and consumed by the lightning, for it is death to him which dreameth it : Also you must know, that is not good to be scorcht with lightning, being with his face on the earth, or lying on ones back, or being in a ship ; but it is good be standing on his feet, or sitting in a royal and majestic state.

### *Of Household Fire.*

TO dream you see fire on the hearth, cleane and little, is good, but much, is ill. Little and clear, is abundance of goods : Dead fire is to poverty, and if there be any one sick in the house, it is death. To hold torches and fire-brands,

Standards by night, is good, especially to young folks, to whom most often it signifieth love, with pleasure and effect; but to see another hold a torch, is ill to those which would be secret. A burning light in the house, clear and clean, is affluence of goods to the poor; to unmarried persons, marriage; to the sick, health. But an obscure and troubled light, is heaviness and death by sickness. A light put out, is health to the sick, for soon after one will light again. A lamp of brass is either great goods, or great devils, according to the disposition of the light. A lamp of earth signifieth least hurt: The one and the other reveal secrets: A lamp seen in a ship, is a sign of great joy and tranquility to navigators.

*Of burning Houses.*

Houses burning with a clear fire without falling or diminishing, is riches to the poor; and the rich, higher estate and dignity: But to the houses which burn, or fall, or consume, are ill to all, and signifie death of masters, children, servants, parents, or friends; in like sort trees burning before or within the house. The door of the house seeming to be on fire, is good to the good wife, and danger to him which dreams it. To kindle the fire easily in the oven or hearth, is a sign of Generation; but for it to go out straight after, is hurt.

*Of Dogs and the Chase.*

**T**HE hayes and gins, and all such Thing to ensnare and surprize beasts, are ill, unless to them that seeks servants run away, and a thing lost, for then it signifieth speedy recovery. It is better to sit and hold them your self, than to see another hold them in, as much as it is better to trouble than to be troubled. Greyhounds going to the chase, are good to all, and signifie actions and imployments ensuing. To such as are accused, and are in suits of Law, they are ill ; But returning from hunting, they take away fear, and hinder a workman. A household dog signifieth firms, servants and possessions to come. Another man's dog fawning on us, signifies craft and deceit against us by his master. Biting and barking at us, signifie injuries, adversities and oftentimes aches. Little ladies dogs signifie delight and pastime.

*Of beasts of all sorts.*

**A** Sheep signifieth advancement, and obtaining of goods, wherefore it is good to dream you have many of them, or set them of others, and feed them ; especially to those which desire to handle Government and charge of people ; and those which have attained thereto already. It is also good for So-

phisters

misters, pedants, and School-masters. The Ram signifieth the master, or the prince and king. It is good to dream to be lifted on high merrily, and by plain and easie places ; especially for orators, attorneys, proctors, and all those who desire to heap up Gold and silver by their labour ; goats signifie no good, but are worst to navigators. Asses bearing charge strong and obedient, are good for friendship and company, and signifie the wfe, companion or friend , being not proud above their state, or fierce, but gentle and vety obedient : they are also good in all affairs and enterpryses. Mules are good for all works, especially husbandry ; only they cross weddings or procreation. If the asses and mules are hot, or mad, and do any hurt, or be savage, it argueth deceit by some of our own house or subjects : Mules also signifie sickness, as I have known by experience : Oxen in labour are good at all ; but in a herd they are trouble, divulsion, and peril. The bull signifieth any great personage, especially if they threaten or pursue you : To mariners it is tempest, and if he sound you, it is hurt and shipwreck by some inconveniences, which shall fall from the top of the mast, as I have often experienced, and daily often falls out. Thus much shall suffice concerning domestical and familiar beasts. Now let us speake of wild and savage beasts.

To

To see a gentle, familiar and fawning Lion signifieth good and profit by the King to a man of war ; by the sentence of the Judges to the wrestler, or fences ; by the magistrate to the mechanick, and by the master to the servant : For the Lion represents those persons for his force and might ; but if he be hot, and would hurt, it signifieth fire and sickness, and threatening by such persons, and danger of fire. To see or have the forehead of a lion, is good for all, and most often the begetting of a man child : The lioness signifieth as the lion, only less good and less hurt, and not by men, but by women. I have also known by this dream of a lioness fearing or biting rich personages have fallen into cruines and accusation. The leopard signifies (both the man and the woman) wicked and deceitful, by reason of the diversity of colours ; also people of a strange country, sickness, exceeding fear, and sore-eyes. The she-bear signifies a wife, sickness and return from a strange country. The elephant seen in a dream, is fear and danger. I have often observed and known that the Elephant affrighting one, signified sickness ; and catching, and killing one, signified death. I knew in Italy a rich and wealthy woman, which dreamt that she was mounted upon an elephant, and shortly after died. You must understand, that every wild beast generally representeth our enemies.

nemis; and therefore it is always better to overcome them, than to be overcome by them. The Wolfe signifieth the year, and a cruel enemy hunting plainly against us. The Fox signifieth the same that the Wolfe, and an enemy, hunting secretly by surprizing and spying, and most often, deceit by a woman. The ape signifieth a malefactor and deceiver. The wild boar, signifieth rain and tempest to those which travel; and to such as plead, a strong adversary; To ploughmen, sterility; and to him which marrieth, a rude and angry wife: To ships it signifieth the governance and course; and in land journeys, the way easie or hard to hit. In other places it signifieth, that there are fugitives and deceivers, false and perjured persons, fearful and unadvised. One may be judge of every other beast according to the former manner, and by those to whom they appertain. And you must remember, that domestical beasts, which shew themselves fierce and savage, signifie ill; and contrariwise, cruel and savage beasts, which in your dream represent themselves gentle and domestical, signified good. Besides, they signifie exceeding profit if they seem to speak our language, especially if they say any good thing, or joyful; and all which they speak, commonly falleth out.

*Of creeping beasts.*

**T**HE dragon signifies a King or a Lord, at the time, for his length; also Rich gold and silver. When one dreams that comes and gives an attempt, or speaks, it signifieth great goods. If the contrary, it signifieth evil: A dragon folded, and wreathed and terrifying, signifieth great danger and captivity, and death to the sick. The serpent signifies sickness and enmity: and if any one seem to be governed by him, sickness and enmity shall sorely handle him. The asp and adder signify money and rich wives. We have known by experience, that these two beasts coming towards us, wreathed and wound together, have been arguments of good, especially if they bite us. Any beast which one dreams that his wife carrieth hid in her bosom with pleasure and pastime, signifieth she shall be corrupted by the enemy of him that dreamt it: but if she fearful and sad by reason of the aforesaid beast so carried, she shall be sick, and if she be with child, her fruit shall be endangered.

*Of fishing.*

**N**Ets and all other instruments of flax to catch fishes, signifie the same which they hayes and gins in the chase, of which we have spoken before. So a line of silk or horse-hair and wrought, signifieth deceit and craft where

Therefore it is always better to dream you hold them you self, than that any other hold them. To catch much fish together, and very big, signifie to all, gain and profit ; except those which exercise an art or trade, which requires sitting by it, as masters, teachers, and school-masters, for the first cannot fish and do their Trades, the others shall have foolish scholars and auditors, because the fishes are infinite. To catch little Fishes, is heaviness, and no profit. Every fish of divers colours, is poison to the sick, deceit and treason to the whole. Red fish signifies to servants and malefactors, torments : to the sick, gross fevers and inflammations ; revealing those that would be secret. Fish which have scales, and which one may kill, are good for the sick, captives and poor, and to every afflicted person ; for it signifieth to them abolition and loss of evils, wherewith they shall be encompassed.

### *Of Frogs.*

FROGS are abusers and praters : but to see them in a dream, is good for those which lie upon the commons. I knew a man who dreamed that he beat with his fist, and theuckles or joints of his fingers upon frogs ; and so fell out, that his Master gave him authority over all the affairs of his house. So then you must think that the pond represents the House

House, the frogs the inhabitants, that the striking of his fingers the commandment.

*Of great Monsters and Fishes of the Sea.*

TO see a great fish in the sea, is good for no man, only the Dolphin excepted; which promiseth wind from the place from whence he cometh; but out of the sea every fish and great monster, is good, for they can hurt no more, nor save themselves: And therefore besides that, our dream signifies that our enemies cannot hurt us: It saith moreover, that the wicked shall be punished. Notwithstanding, the dolphin being seen out of the sea, is not good, but signifieth the death of some of our good friends.

*Of dive-dappers and cormorants.*

TO see in a dream, dive dapper, and cormorants, and other such like birds of the sea, is peril to mariners, but not death. To others they signify their Friends, and whoremongers, deceivers, wicked and perjured Pyrates, which haunt rivers and the sea. And if in dreaming he sees these birds, and lose any thing, he shall never recover it again. Ducks also, and drakes, and other birds of the river, signify the like.

*Of dead fishes.*

TO see or find Fishes dead in the sea, is not good, for it betokeneth vain hopes.

but it is better to catch them, or buy them any way. Also it is good to eat them drest, and according to their dressing you must judge as followeth. To see a fish in his Chamber, it is ill to a master, and to the sick. A Woodman with child, dreaming that she hath a fish instead of a child, according to the Ancients, she shall have a dumb child: but as I have known, it signifieth more often that she shall have a dying child, or of little life.

*Of Birding or Hunting of Birds*

THE lime twigs and glew is the return of those which are afar off, the recovering of fugitives, or any lost thing. Of the nets and hays to catch birds in, we must judge of those of wild beasts.

*Of all sorts of Birds.*

Great birds are better for the rich than the poor, little and tidy, are the contrary. To see an eagle flying over a stone, or a tree, or an high place, is good for those which would undertake businels; but to those which are in fear, it is evil. Also it signifieth return of him which is in a far country. And if his flight be far, and at ease and pleasure, it is good, and signifieth, that the businels shall have an end, but not so on. An eagle flying, and falling upon the head of him which dreameth, it signifieth his death: To be mounted upon an eagle, signifieth

nieth to Kings, Princes, and mighty and rich Personages, death : But to the poor it is good, for they shall be welcome, and received of all rich men, from whom they shall draw great profit. Oftentimes it signifieth changing ones Country, and going into another Nation. The Eagle threatening, signifieth threatening of some great Personage. But being gentle, or giving any thing, or speaking, hath been found a good Dream by Experience. The woman which dreams that she hath received an Eagle, shall bear a child which shall rise (according to his Quality) to goods and honour. To see a dead Eagle is good for a Servant, and him which is in fear; for it signifieth the death of the Master and threatener : to others it is hindrance of affairs. The Bird called a Grip, is good for earthen Potters, Tanner, and Dyers of Leather; but to Physicians and Patients they are evil. Also, they signifie wicked Striplings, and Robbers dwelling without the Town, and evil in every Thing. The Faulcon and the Kite signifieth theives and Robbers ; the Crow may signifie the adulterers and the thief. The Raven signifieth hindrance of affairs, an old wife and Winter. Bats signifie needy Folks, and trouble in vain which the Jay also signifieth. Wild pigeons signifie wild and dissolute Women ; and tame

tame pigeons signifie honest women and matrons : especially pleasure in business ; and in case of friendship, company, and reconciliation, they are good, because they flock together. Cranes and storks seen in a flock, signifie that Theives and Enemies should be fled from : In winter, bad weather, and tempests ; and in summer drought : But being seen alone, and a part, they are good for a Traveller, and signifie the return of him which is afar off : they be also good in case of weddings and procreations, especially the stork : by reason of the aid and nourishment which her little ones give her. The swan signifies a Man musician, and his music ; revealeth secrets, by reason of his colour. Being seen of the sick, it signifieth health : but if he sing, death ; for he never sings, but near death.

*Of Flies.*

**B**ees are good to plowmen, and to such as thereby get profit, to others they signifie trouble, by reason of the noise they make ; and wounds, by reason of their sting ; and sickness, by reason of their honey and wax. Fluttering upon ones head, they are bad to him that would be a thief or captain : to others, they signifie evil, especially death before People or Soldiers. To shut these flies, and also to kill them, is good

to all, only except to Countrymen and Plowmen.

*To Sail.*

**T**O dream to sail well, is good for all; but to be in a tempest upon the River or Sea, is ill, signifieth heaviness and danger. To suffer shipwreck, the Ship being overwhelmed or broken, is most dangerous to all, except those which are detained by force; for to them it signifieth releasing and liberty. It is always best to sail in a great ship, which hath charge: Also it is better to sail by Sea than by Land. To have a mind to sail, and not to be able, is hindrance of affairs. To see from the Land, Ships on the Sea sailing at their ease, is good to all, and signifieth to travel, or return from travel, or Messengers and news from Sea. Ships going from a Haven to Sea, signifie good and flow affairs; but arriving to the Haven, the contrary. For the artificial Haven signifieth always our Friends and Benefactors; the Rocks, those whom we love by constraint; the anchors, surety, but hindrance of voyages; the Ropes which keep the Ship at Land are debts and impediments; the Mast signifieth the Master of the House, or Galley. To see any part of the Ship on fire and burn, signifieth danger, lest she break on that side, or danger to him which by that side of the Ship is meant.

*Of Husbandry.*

THE Plow is good for marriages, procreation, and affairs, but it requireth time. The Yoke is good, yet not to servants. Wherefore it is better for them to see it broken. The Sythe is hurt, for it cuts all, and signifieth the time of half a year. The Saw signifies the woman and her profit: The Cutter of the Plow, the Wood, the Fan, and the Sythe, is hurt, departure and loss. The Cart is the life of him that dreams it. To dream to cut Vines, or reap out of time, signifieth that your business shall be slacked until such time as men use to cut Vines, and mow. Sheaves of Corn, or like grain, are also hindrance; for this is not ready meat. Holes in the earth, ridges, or secret places of the earth, where grains are sowed, or hidden, signifie the Wife, the Life, and the goods of him which dreams it. Hedges, Pales, Ditches set for limits and confines of inheritances, are to such as are in fear they hinder travelling; but in other affairs signifie a. d, iends, and support in necessity.

*Of Trees.*

THE Oaks are people, and also folks; the Olive-tree is the Wife, the Combat, incipality, and Liberty; therefore it is good to see it flourishing well, bearing fair and fruit in Seafon. To beat down Olives

is good for all but servants: to gather olive on the ground, or tread upon them, is pain and anger. The bay-tree is a rich and fair wife; it is also ill success of affairs, because it is bitter; but for physicians, poets and divines it is good for their art: The cypress-tree is patience and longing. Pine-trees and bodies of fir-trees have reference to Patrons and mariners, because that thereof Men make ships, and also rozen; to others it signifieth sloth and fear. Orange-trees, Pomgranate Trees, Apple Trees, and Pear Trees, must be accounted of, as their Fruits of which we spake in our first book, in the speech of meats. Pine-trees, black poplars, elms, ashes, and other such like, are good only for soldiers, joiners and carpenters; to others they are poverty, because that they are Trees without fruit. Beech and Mirth trees are wanton women, and are good for those which would undertake any such business, and so for the sick: To others they are pain and the labour.

### *Of the Dung.*

**C**ow-dung, horse-dung, and all other River (except Man's) is good only to a Plowman; to others it is heaviness and hurt. It hath been proved by Experience, that it is never profit to such as are of mean estate. To seek great store of man's dung is great evil, especially

diverlly to be fouled therewith, is most evil. To puttay his dung in his chamber, is great sicknesse or divorce of his wife, or friend, or change of his lodging. It is very great danger to dream to an ease ones belly in the church, in the market, ey or hot-houle, as shame, hurt or revealing of secrets. But to ease ones belly well, with ease, pale and much, in a privy or chamber pot, is good for all ; it is a sign of allegiance, and discharge of care and busines. I have known it also good to ease ones self by the shore, in the fields, paths, rivers and ponds ; and the like to dream of a cupboard.

### *Of floods, ponds, fountains and wells.*

Rivers having their watets clear and clean, gliding gently, are good for Servants, and those which have law suits, and such as would travel ; for they signifie the Masters, and judges, which do as they will ; and also travellers, because they run daily. But if the River be dirty and violent, it is contrary the threatening of Masters and judges, and hindrance of Journeys. It is yet worse, if the River seems to carry the Houses and Inheritance of him which dreameth it, or himself either ; and abundance of evil, if it carry him even to the Sea. It is also ill to be upon the River, whose Waves run against the Person, and he cannot get out ; for with pain shall

one suffer and support the evils that he hath  
hath he never so great a courage. Great flood  
are rigorous Judge, angry Masters, presses a  
people, Assemblies, and noise, by reason of  
the violence and murmuring thereof: It is  
good to pass them on foot or swiming. To  
swim in a River or Pond, is to fall into great  
inconveniencie: It is ev'r better to swim  
without stay to the shire, than to be asleep in  
swiming. A clear River running into the  
House, is the coming of some rich man, by  
whom one shall reap great profit: but a troubled  
and violent River, and removing of move-  
ables in the House, is the violence of some en-  
emy. A River running out of a rich man's  
House, signifieth that he shall have authority  
in the Town, and be very bountiful and lib-  
eral: to the poor man it is doubt of his Wife,  
or others of the House, which he shall hardly  
rule. To see other than River-water enter into  
the House troubled and dirty, is doubt of  
fire: but being fair and clear it is gain, pos-  
sessions, and money. In like sort is it to see in  
his ground, a House, a Well, which was not  
there before: also it signifieth Wife or Chil-  
dren to those which have none. To see a well  
full of Water in the House is good, if it be luc-  
open above, and strangers draw out of it; but  
for that is the loss of Wife, Children, or to  
Goods. The Pond being great, signifieth the same

ith same that the River doth; but that it signifieth hindrance of travel, but being little or mean, is a rich and pleasant Wife, loving her pleasures. It is very good to fall in a Pond or River, but not swim. Fountains and Springs, abounding with good water, are good to all, especially to the sick and Poor; procuring to them health and riches: but dry is clean contrary.

*Of Fens, Mountains, Marshes, Paths, and Woods.*

**M**arshes and Fens are good only to Sheep-heards, to others they are impeachments. Mountains, Valleys, Woods and Plains, are heaviness, fears, and troubles, stripes to servants and Malefactors, and hurt to the rich: It is always better to cross over them, and not to stay there, than to flumber in the way. Large, Plain, and easie paths are fore-runners of health, and so on the contrary.

*Of Law, and places of Pleading, and of Physicians.*

**P**laces of Pleading, Judges, Attorneys and Proctors, are trouble, anger, expence, and revealing of secrets. If the sick man dreameth he obtains his suit, he shall come to better state: if otherwise, he shall die. And if he which is in suit, dreams that he sits in the judges Seat, he shall not be overthrown, but either his adversary. Physicians seen in a dream, him which is at Law, signify the same Attorneys and Proctors.

*Of high estates and dignities.*

TO dream to be a king or emperor, to the sick is death; for as the King, so also death is subject to none: To him which is in health, it is loss, or separation of Parents and friends, for the king hath no companion: to a malefactor it is surprizing, and discovering his faults; for the king is known, and encompassed with his guard: the Scepter, crown and habit, or ornaiment royal, significie as much. The poor man, which dreams he is a king, shall do worthy deeds; whereof he shall have honour without profit. The servant shall be at liberty. It is very good for a Philosopher, poet or sooth-sayer, for nothing is more free and royal than a worthy spirit. To dream to be a captain, to those that are accustomed thereto, is good; to the poor it is trouble and defamation; to the servant liberty. To be a Town-clerk, it is to do another man's work with pain, void of profit. To the sick it is death. To the servant it is good government of the house, faith and authority. To be a Mayor or bayliff of the Town, or to have charge and government of children and women, are troubles and anger. To have a Commission and power over the living, is good for Physicians, and those that are studious of the government of life and health: To others it is troubles and defamation. To give alms and general

general distributions ; to the sick, it is death  
the and dissipation of goods ; to the whole, trou-  
ble and defamation. To good men being poor,  
it is good, betokening good and advancement  
coming to them ; so without goods we can-  
not give such alms. Also it is good to Players  
and Morrice-dancers, for it signifieth to them  
honour and praise ; when one maketh the  
aforesaid Alms and distribution, to dream that  
one taketh his part, is good ; but not to take  
it, or receive it, is good to none, but evidently  
signifieth death ; for the dead receive no  
more. Any dignity which requireth carrying  
of gold and purple, is death to the sick, and dis-  
credit to others. To be made a Bishop, is good  
to all, only except those which would be  
secret. To be chief of the house, assembly, or  
congregation is pain, anger, and oftentimes hurt.  
Any state belonging to a man, which a woman  
dreameth she hath, signifieth her death :  
and the contrary.

*of War, of the army, and election of men at arms.*

**W**Ar and affairs of war, are troubles and  
anger to all, excepting Captains and  
soldiers, and such as live by it ; for to such  
is gain. Arms which cover the body are  
surety, as the Buckler, Helmet, Croslet, and  
such like : Others which one loseth and bran-  
beth, as the Pike, Lance, Arrow, and Dart,  
signi-

signifieth debate and Edition. The wood, knife or sword, is courage, force, and vertue. The buckler and helmet have also referrence to the wife, who shall be either fair and rich, or poor and ill-favoured, according to the quality of the harvest. To chuse men of war, or soldiers to the battle, is death to those which are some way sick, and often to old folks: to others, it is business and anger, change of place, flight and voyages. To the idle and poor, it is work and profit which shall befall them; for the soldier is not idle, nor without praise: To a servant it is honour and estimation.

### *Of single-combat.*

**S**ingle combat signifieth noise or Law suit, which resemble the *pains* and labour of the combatants: The Arms of him which flyeth, signifieth to go to law; Sometimes I have known that this dream hath fore told marriages.

### *Of the Sun.*

**T**O dream the sun riseth shining and clear, is good to all, and also setting so, it signifieth gain, operation, protection, and liberty to Servants; but to such as would be secret is ill; for it discloseth and discovers all. Likewise, if it rise towards the East, it relieved the sick, after he hath been very low, and signifieth

signifieth that sore eyes shall not make blind the patient, and the return of him wh ich afar off. Also it is good for him which would travel towards the East ; to others in all affairs it is cross. If the Sun seem to rise in the South or North, you must judge thus, the Sun being dark or bloody, or as it were mur- muring with anger or heat, is ill to all, and signifieth soreness of eyes, sickness and children ; yet hath it been found good to them which are in doubt, and which would b. f. cr. t. The sun descending upon the Earth, or any house, is a sign of danger by fire ; entering the Chamber, and threatening is great sickness and burning , but if it speaks or makes any good sign, it is abundance of goods The Sun vanishing away, or hiding and abs. n: ing it-self, is ill to all, except to those that would be f cret. Most often it is loss of sight, or death of a Child. It is always b. tter to see the Sun beams entering the house, than the Sun itself ; for the Beams are abundance of goods, the sun abundance of evils, which one cannot suf- fer, no more than he can endure the light or great heat of the Sun near him. The Sun giving or stealing away any thing, is loss and danger.

*Of the Moon.*

THE moon is the wife, nurse, daughter or sister of him which dreameth thereof, and

and signifies money, riches, merchamdize and traffick, also navigation, the eyes of him that dreams, and the Master, or Mistress. And therefore, if the Moon turn her self into good and joy, it is good and honour to those whom it representis: And on the contrary to see himself in the Moon, is the son of the man, the daughter of the woman that dreams it. This dream also is good to exchangers, usurers, and takers of receipt for victuals. Also it is good for those which would shew themselves and appear: But it discovereth the hidden, and puts sick men and mariners in danger of their lives. What good or evil the Sun signifieth, the same signification hath the Moon also, but less and more to the woman than to the man.

*Of the Stars.*

**T**O see all the Stars clear and fair, is good for a traveller, and for all busyness, and for secrets, in which they agree not with the Sun or moon. Those Stars are planets which are causes of cold signifie anger and danger: But those which cause fair fine calm weather, are prosperity and riches. Those which are the cause of the winters shortest day, are change into evil; of the summers longest day, into good or better. Such Stars as vanish and go out of the Sky, is poverty, and forsaking to the rich: For you must imagine that the Sky signi-

signifieth the house of him that dreams ; the Stars his goods and possessions ; to the poor this dream signifieth death. It is only good for them which have attempted some great evils. Whosoever dreameth that the Stars vanisheth out of the Sky, his hairs shall fall from his head. Stars falling upon the earth, or vanishing, is loss of parents or friends, great or little, according to the quality of the Stars. To rob the Stars, is not good ; for it hath fallen out, that after this dream, the dreamers thereof have committed sacrilege, and for have been apprehended, and punished. To eat the Stars also is not good, except to Astrologians and Sooth-sayers, to whom it signifieth gain ; to others, death. To see the stars under the eaves of the house, is that the house shall be forsaken, consumed or burnt, or that the master of the house shall die. The Comets, tempests, and burning rays, and other like things, seen in a dream, signify as their nature.

*Of the Rain-bow.*

The Rain-bow on the right hand, is good, on the left, ill ; and we must judge the right or the left, according to the Sun. And what quality soever it appeareth, it is a bad sign to any one that is afflicted with poverty, or any one affliction ; for it chargeth the time and air.

*Of*

*Of the clouds.*

**W**HITE clouds is Prosperity : Mounting from the earth on high, is a voyage, the return of the absent, a d revealing of secrets. Red or inflamed is ill issue of affairs, Smoaky, dark or obscure is ill time or anger.

*Of the Wind.*

**G**Entle Winds are good ; violent are wicked and evil People : Troubl some tempests of winds, a'e perils and troubles.

*Of earthquakes, and gaping of the earth.*

**T**HE Earth trembl ng, is change of estate and affi:es : but opening, deep pits, concussions, and tur :ings upside down of the earth are injuries, death, and loss of goods. Only this dream hath been tried good to those which purposed to travel, and which were indebted.

*Of the ladder, the step, a case, a millstone, a pestle, and the cock.*

**T**HE ladder is a sign of travelling, the steps are advancement ; some say they are danger. A case or frying-pan is hurt, and a Woman which is given to talk. The Millstone signifies end of great and angry Matters, and a good and loyal Servant. The pestle is the Man, the mortar the Woman. The cock is the Father of the Family, or the Master of the Lodging.

*Of*

*Of Eggs.*

E GGS to Physicians, Painters, and those which sell and trade with them, are good; To others it is good to have little store of them, and signifieth gain; but p'enty of them, is sure, pain, noise or law suits.

*Of monsters, or things against nature.*

YOU must understand, and hold in general, that all Monsters and impossibilities; according to the course of Nature, are vain hopes of things which shall not fall out.

*Of Books.*

BOOKS are the life of him that dreams of them. To dream to eat them, is good to School-masters, and all that make Profit by Books, and which are studious for eloquence: To others it is sudden death.

*Of partridges, and of snares.*

Partridges signify men and women: But most often Women without conscience, ingrateful, hard. Snares are detaining, impeaching, and sickness: To servants, they are loyalty, honour and authority, from which the unthankful shall be deposed. To those which are not married, they are weddings; to those which have no Children, they signifie that they shall have.

*Of*

*Of Stripes.*

**I**T is good to whip and scourge those only which are under us, except our wife; for it should be a doubt, that she hath been neought: Others bring profit to them which beat them. To be scourged of the Gods, of the dead, or of our subjects, is not good; but the god of them. It is always good to be whipped with rods, or with the hand, and signifieth profit; but with leather, reeds, or cudgels, is not good.

*Of Death.*

**T**O dream to be dead, is Wedding to him which is to marry; for death and marriage represents one another. For the sick to dream they are married, or they celebrate their Weddings, is sign of death. For him which hath a wife, to die signifieth separation from her, or his companions, friends or parents; for the dead keep not company with the living, but the contrary. To him which is at home, it signifieth he shall go abroad. It is a good dream for Fathers, Poets, Orators, and Philosophers; the first shall have Children which shall live, the other shall compose works worthy of memory. Moreover, I have made experience, that this is a good dream for those which have heaviness or fear; for the dead have no more fear or heaviness: Also to those which are in suit for inheritance, and which

which would buy lands; for the dead are  
Lords of the Earth. In other law-suits this  
dream is not so good. But it healeth the sick,  
for the dead are sick no more. It is all one  
to dream that you are dead, or that you are  
buried and buried for dead. To dream to be  
buried quick is not good; for it often signi-  
fieith prison and captivity. B· it good or evil  
that death signifieth, if one dream that he is  
kil'd by another Man's hands, that good or  
evil shall come by his means. If one dreams  
he kills himself, he shall have that good or evil  
which death signifieth, by himself. Death by  
Sentence of justice makes our Goods or Evils  
greater. To be hanged or strangled by ano-  
ther, or by himself, is trouble and anguish: It  
is also change of place and House. To be bur-  
ied quick signifieth as much as to be scorched  
with lightening, wherof we have spoken be-  
fore: but properly to the sick it is a sign of  
health, to young Folks, calamities, cun-  
cupiscence, and heats of youth. To be crucified, is  
good to those which would go to Sea; and to the  
poor; but to the rich, the contrary: To the  
unmarried it is weddings; to servants liberty;  
it is also change of place; to be crucified in  
the Town, is to have such an Estate and office  
as the place requires where one dream he is.  
To have combat with beasts, is good to the  
poor, and signifieth Goods, whereby they may  
nourish

nourish themselves, and entertain a Train. To the rich it is anger and injuries. To many this hath been a token of sickness : It is liberty to servants if they dream they are killed by the Beasts:

*Of carrying another, or being carried.*

**F**OR to carry another, is better than to be carried, in as much as it is more honour to give than to take : For he which carrieth represents him which doth good, or a pleasure; and he which is carried, him which receiveth. To be carried by a woman, a child, or a poor person, is means of profit and supportment. It is good for a servant to be carried by his master, and for the mean man to be carried by the rich.

*Of the dead.*

**O**Nly to see the dead, without any other Accident or speech, is to be in the same Estate and Affection wherein the aforesaid dead Persons were towards us : For if they were our Benefactors, the dream signifies good and joy to us, and so on the contrary. It is exceeding bad when the dead seem to carry away and take from us apparel, goods, monies or victuals ; for it is death to the dreamer, or some of his parents or friends. If the dead give us victuals, money or apparel, it is a good dream ; but to such as they who give none, it is another Case. I knew a man which dreamed that

in that his wife being dead, made all the beds  
in his house, and the next day after many of  
his guests fell sick.

*Of money and treasure.*

SOME say, that to dream of money, and all  
kind of coyn is ill. But I have tried that  
money of bras and bullion signifies hea-  
viness and angry words ; but mony of silver,  
words and talk of great affairs ; of gold,  
far greater. It is also better to dream to have  
little silver than much ; because that one  
cannot employ great heaps without pain and  
care. To find Treasure hid in the Earth, if  
the treasure be little, the evil shall be little ;  
great, the evil great, with anger, heaviness,  
or death : For they open the Earth for the  
dead, as well as for the Treasure.

*Of Weeping.*

TO weep and grieve, whether it be for  
any Friend departed, or for any cause,  
is joy and mirth for soime good act. And  
not without reason ; for our Spirit hath some  
affinity and resemblance with the exteriour  
Air which environeth it. As therefore Air is  
always subject to change from fair Weather  
to tempests, and from tempests to fair Wea-  
ther ; so it is likely that our spirit changeth  
from heaviness to joy, and again from joy to  
heaviness : therefore also to be merry, is a sign  
of

of heaviness : but the party must have some cause of sadness : for to be sad without a cause, were a sign you should be sad for a cause.

*Of a Tomb.*

**T**O have a Sepulchre or Tomb, or to build one, is good for a servant, for he shall have liberty ; and to him that hath no child, for he shall have one that shall survive him : Also it is oft a sign of Marriage, and getting of lands. It is a good dream in general birth to rich and poor : but graves falling, or full and ruined, are the contrary.

*Of the dead reviving and dying again.*

**T**HE dead reviving, are troubles and hurt : for we must think as if the thing were indeed, what trouble there would be if the dead should revive, which would re-enter into the fruit or of their goods, and that would be anger and great loss to those which enjoyed them after their death. The dead dying again, signifieth the death of those which bear their name, being their near kindred and Affinity, if they seem to die twice. A portion or mortal bit signifieth the same with death. In like sort, every beast that one shall find under the bed, which thing signifieth to die shortly.

*Of Weddings.*

Seeing that Marriage and Death have some Affinity, as the one signifying the other. I purpose in this place to speak thereof. To marry a Maid, to him which is sick, death : It is good for him which would enterprize any good Business, for he shall have good issue : And he which hopeth for any good, shall obtain it, for he which marrieth, gets some good or dowry by his wife : To others it is trouble or divulgation, for without this men make no weddings. But if one takes an old woman, he shall not pursue new, but old Affairs, not without profit. If any one feeth his Wife married to another, it is charge of Affairs and actions, else separation : if the women dreameth she is married to another than her husband, she shall be separated from him, or die from dead, as some say. But I have found this not always true, but only when the wife is not with child, or hath no children, or hath no inheritance to sell, or if she be with child, she shall bear a son whom she shall see married ; and by that means not her self, but her Son shall be married to another : and she which hath any goods to sell, shall sell it, and shall make a Contract Covenant, as one doth for marriage.

*Of the swallow and nightingale.*

**T**HE swallow signifieth no evil, if she make no attempt which denounceth some evil, or if she appear in no other than her natural colour. But she signifies good works, and principally weddings and music, and promiseth a housewifely wife, a House-keeper; for the Swallow liveth and maketh her nest with us under the same Roof. The nightingale signifieth as the swallow, only less good; for he is not so familiar with us.

*To Fly.*

**T**O dream to fly a little height from the earth, being upright, is good; for as much as one is lifted higher than those that are about him, so much the greater and more happy shall he be. It were better for him not to be in his own country, for it signifieth wandering, or not resting, or returning to his Country. To fly with wings, is good generally for all; to servants it is liberty, to the poor riches; to the rich, office and dignity. To fly very high from the Earth, and without wings, is fear and danger; As also to fly over the houses, and through the streets, and forlorn ways, it is trouble and sedition. To fly into heaven, is for servants to enter into rich Houses, and especially the Court: tho'

those which would be secret, it is ill; for all the world sees the heavens. To fly with the birds, is to keep company with strangers, and pain and punishment to malefactors. It is always good, after having flown on high, to descend low, and after that to awake, but it is best of all to fly when one will, and come down when one will; for it is a sign of facility, and good disposition in affairs. But to fly by constraint, or being pursued by men, spirits, or beasts, is not good; for they are great angers and dangers. To fly backwards, is not ill to those that would sail; for commonly in a ship which goeth her course without tempest, the people take their ease, and lie backward; to others it is want of work and business; for those which be so, are idle; to the sick, it is death. It is very ill to desire to fly and cannot; or to fly with the head lowermost, and the feet upward; and in what kind soever the sick fly, it is death; for we defend, that the souls departing from the body, fly into heaven with great flight, as little birds do. To fly is ill to those which have a trade or handicraft, which requireth no removing out of his place; it is good for captives. Many by this dream of flying, have become blind, because they fear to fall. To fly in a chair or bed, or being set in any under prop for the better sustaining of himself, is great sickness.

but it is not so ill to him that should travel; for it is a sign that he shoulde travel with his Family, with his Tools and Moveables, in a Cart or Coach.

*Of such as are worthy to be believed.*

**T**Hose which in a dream tell us any thing, and are worthy to be believed, are in the first place sent from God; for to lie is a thing that agrees not with God. Next sacrificers, for these are pleasing to God. Then Kings and Prince, for every thing which ruleth hath power and might of God. After them fathers, Mothers, and Masters; for they are as Gods, giving us first our life, and after our form of good life. The next Prophets, and amongst them such as are not given to lying nor deceiving, as Soothsayers, Astrologers, and *Interpreters* of dreams. Then the dead, for those which lie, do it either for fear, or for hope of good; but the dead neither fear us, nor expect any good at our hands. After children old folks and beast are worthy of belief in whatsoever they declare unto us in our dreams. No others are to be believed, except those which live well and solitarily.

*The conclusion of the Author upon the  
Second Book.*

**I**F peradventure any of those which shall have had my books in their hands, suppose

I hope that I have put any thing in either book, which I have not known by experience, he abuseth himself: but having seen and understood the *Preface* of this book, he shall know my purpose and intent. Moreover if any one hath an opinion contrary to any speech by me recited, because it shall have (as I think) some probability; he must know for answer, that I knew already that he will find whereof to speak, and that which shall be very likely; which I my self can do so: but I seek not to complain, as those which seek applause and favour at theatres, or which let their words to sale. But always I call to witness for me, Experience and the rule of reason: wherefore I have set down nothing at all, but what I have gained (with much travel and industry) by experience. For I have done no other thing day and night, but meditate and spent my spirit, in the judgment and interpretation of dreams. But I must request one little favour of the reader, that he would neither add nor diminish any thing of my present work. If any one thinks that he can add, he may as well make another book: If he thinks any thing superfluous, let him use only that which he shall find good, leaving the rest for others.

*The End of the Second Book.*

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A R-

# *ARTIME DORUS*

His Exposition of

## D R E A M S

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### The Third Book.

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#### *Of play at Dice and Tables.*

**T**O Dream to play at Dice or Tables, is noise and debate for money. It is always goed to win: To the sick it is ill, if one gives over in play. The Dice or Tables simply seen in a Dream, is sedition and noise: but loss of them, is end of noise and sedition, To see a child play at dice or tables, and courtiers, is not ill: To a perfect man, it is ill to play at Dice, except he hope for some succession by the death of another: for the dice are made of the bones of the Dead.

#### *Of Theft, Sacrilege and Lying.*

**T**O dream that one steals, is not good, except to him which would deceive another. By how much richer, and safely guarded the thing is which one dreams he steals, so much greater is the danger to the Dreamer, for it is likely the dream subjects the Dreamer.

the same pain that the Law doth Thieves. To commit Sacrilege in a Dream, is most ill to all, except to the sacrificers and prophets ; for by custom they receive and divide the first fruits of Oblations, and are always nourished by their Gods, and take not all openly. To tell a lie in a dream, is not good, except in Players and Jesters which practise it. It is less evil to lie to strangers, than to his own Countrymen ; for it signifieth great Misfortunes : yet, though one dream to lie to his friends in things of very small importance.

### *Of Quails and Cocks.*

Quails are Messengers bringing ill News from sea : they cross Affinities, friendships and marriages, for they signify Noise, seditions, and death to the sick, if they cross the sea. They are also cross to voyages ; for they signify ambushes and treasons, because they are spied when they fly, and often fall into the hands of Fowlers, and Hunters. Cocks which fight, are also noise and trouble.

### *Of Ants.*

To see Ants with Wings, is not good ; for it argues Hurt, or a dangerous Voyage. Other ants, which are diligent and industrious, are good for Plowmen ; for they signify Utility : for where no grain is there you can find no Ants. They are also good for such

as live upon the common good, and rapi profit by many; and to the sick when they come near the body; for they are cilled industrious, and cease not to labour, which is proper to such as live: But when they range about the body of the patients, it is death, because they are the daughters of the earth, and cold and black.

*Of Lice and Long Worms.*

**T**O dream to have some little quantity of lice, and find them upon his body or gown, and kill them, signifies that one shall be delivered from care and heaviness. But to have a great quantity, is long sickness, captivity, or great poverty, for in such cases lice abound. And if one cast them all away, it argues hope to be delivered of all evils. To vomit worms by his mouth, or upon his seat, is to know his enemies and familiar wrongers, and to overcome them.

*Of Flies, Hornets, and little Worms which are engendred in the Flesh.*

**L**ittle worms are care and anger, and often times displeasure, which one shall have by his wife and Familiars. Hornets are people which will affult and discredit the dream: to taverns it signifies that their wine shall spoil and fower; for such great flies love and desire Vinegar.

Of

*Of Beating and Hatred.*

Fighting with his friends or strangers, is no good : the sick shall be in danger of ravaging and loss of sense. To fight with great personages, as Kings, Princes and Magistrates, is very bad. To dream to hate, or to be hated, whether of friends or enemys, is ill : for one may have need of all the world.

*Of Slaughter.*

TO see people sacrificed or killed, is good ; for it is a sign that our business is accomplished, or near the end.

*Of the Crocodile and the Cat.*

Crocodiles signify Pyrates, or robbers by sea, or murderers and wicked persons, in any sort like the Crocodiles. The cat signifies the adulterer or harlot.

*Of Crutches.*

Walking upon crutches, to malefactors it is prison, Chains, and Stocks ; to others sicknes, or a vagabond-like life.

*To walk upon the Sea.*

Or to walk upon the sea, to him which would travel, as also to a servant, and him which would take a wife is good, the one shall enjoy his wife, and the other shall have his master at his own pleasure. It is also good for him which hath a law suit, for the sea repre-

presenteth the judge, which handles some well and others ill : and the Woman by reason of the Moistness, and the Lord by Reason of the might. To a young man this Dream is love of a delightful Woman. To a woman it is dissolute life of her body ; for the sea is like to an harlot, because it hath a fair appearance and shew, but in the end she brings many to evil. This dream is good to all those which love and make profit upon the people, and which govern any public matter ; for they shall have great honour and profit : For the sea is like a multitude, by reason of the disorder and confusion of the waves.

### *Of Sickness.*

**T**O be sick, is good only to those which are in Captivity or great Poverty ; for sickness makes active and lean, and diminisheth the body. To others it is great idleness and want of work : It is the same case to dream that you visit a sick man, which you know signifieth that the event shall happen to him, not to the Dreamer : For we hold that our friends, Neighbours and Familiars, are the fantasies and images that represent things that are to befall us. Especially, I have observed, that all the good and evil things which the soul would signify to us betimes, and of greater importance, she brings and representeth \*

presenteth them in our own person : But those things which she denounced more slowly and of less appearance, she represents them by some other.

*To make statues and images of Men.*

FOR to make images of Men, whether of Earth, or any other Matter, is good for governors of children ; for they shall govern and instruct them with honour and profit. And to those who have no children, it is good also ; for they shall have some very like themselves.

*To be fastened in a Cart, and carried in it.*

FOR to be tied in a Cart to draw as an Horse or Ox, is sickness, servitude, and pain, to every body, how rich or mighty soever he be. To be carried in his Cart or Coach, or drawn by men, is to have Might and Authority over many, and to have Children of good behaviour. As for Travellers it is to have surety with flouness.

*To be Apparelled ill favouredly.*

IF one be ill favouredly attired, it is ill to all and signifies abundance of mocking and flouting, with ill issue of Affairs : This Dream is only good for flouters and players.

*To write with the left hand*

**W**riting with the left hand, is to make some secret circumvention, to cunny catch, deceive, or defame any one.

*Of a Father-in-law, and Mother-in-law.*

**T**O dream to see a father-in-law, or mother-in-law, dead or alive, is ill, especially using violence or threatening; using gentle speech and good entertainment, are vain hopes and deceits. Sometimes they signify voyages; for the natural father and mother represent the house; the father and mother-in-law, strangers.

*Of our Predecessors.*

**P**redecessors, as grand fathers and other ancestors, signify care, which shall turn to good or evil, according to the order and circumstance of our dream. Our successors, being but children, is anger and pain; being greater, signify support.

*The Rat and Weasel.*

**T**HE rat signifieth the servant; it is good to see many playing and sporting. But the weasel signifieth a bad and wicked wife, or law, or death, or gain; according to her doings, goings or comings.

*Of Dirt.*

**I**F you dream of Dirt, it signifieth sickness or dishonour.

*Of*

*Of the Bason.*

**T**O dream of a bason, signifieth a good maid: to drink or eat therein, is love of the servant: to see himself in the bason as in the glass, is to have children by the servant.

*Of the Image or resemblance.*

**A** Statute or Image signifieth children, and the will and affection of the dreamer. An Image of solid matter, and not rotten, is better than the painted, or one of the earth, wax, and such like. That which befalls the image, shall befall the children and affairs of the dreamer.

*Of the Midwife.*

**A** Midwife seen in a dream, is a revealing of secrets, and hurt: It is death to the sick; for she always pulleth out that which is contained from her which containeth it, and layeth it on the ground: to those which are kept by force, it is liberty: often seen of her which is not with child, signifieth sickness to her.

*Of Thorns and Strings.*

**S**trings and thorns, are griefs, impeachment, care and heaviness; to many they have signified love, and also injuries by wicked Persons.

*Of a Chain.*

**A** Chain is a Wife, detaining all success of Affairs, and hindrance.

*Of Comfort.*

**I**F you dream you have comfort of any one, to the rich and happy it is mishap and Injury; to the poor and afflicted, aid and Comfort.

*Of a Wound.*

**F**OR to dream to be wounded in the stomach or heart, to young folks, signifies love; to old, griefs and heaviness. In the palm of the right hand, is Debt and War; by reason of the sign that is made thereby: But new skin recovered in the Wound, called a scar, is an end and issue of evils.

*Of debt, the creditor, and the biter.*

**T**HE Debt and the Creditor representeth life: Wherefore to the sick the Creditor urging and constraining, is great Danger; and receiving, is Death. For we owe a life to nature our universal Mother, which she makes us restore and pay. The Creditor dying, is end of heaviness. The tenant or sojourner, signifies as the Creditor. Sometimes the Creditor represents the Daughter, which demands her Dowry to marry.

\* *Of*

*To be a Fool or a Drunkard.*

FOR to dream to be a fool, is good to them which would undertake any business : for fools and madmen do that which cometh into their brain : It is good also for Marshals and Sheriffs which would have Authority over the People ; for they shall have great Repute and Honour. It is also good for those which would govern and teach children ; for Children do willingly follow Fools : It is also good for the poor ; for they shall have Goods ; for Fools catch of all sides and all hands : To the sick it is health ; for Folly makes Men go and come, not sleep and rest. But to dream to be drunk, is very bad to all ; for it signifieth great Folly : It is only good to such as are in fear ; for the drunken fear or doubt nothing.

*Of Letters sent.*

TO see Letters, and that which is written within, signifieth that one shall have disposition to things therein contained : But to see them only, and not the contents, is good news ; for in every Letter, there is health, Good morrow, God have you in his Keeping, Farewell, and such like.

*Of plants and trees coming out of the body.*

FOR to dream that any Plant cometh out of our Body is death, or Cutting to him,

him ; which is meant by that part from whence the plant ariseth.

*Of the Scab, Leprosie, and Itch.*

**S**CABS, leprosie, and itch, are signs of honour and riches to the poor : to the rich and mighty, they are offices and dignities : it is also revealing of secrets. But to see another leprous and scabby, is anger and care ; for all ugly and ill-favoured things, make sad the spirit which look on them.

*To cast stones, or to be stoned.*

**T**O cast stones at any one, is to assail with words and injuries : But to be stoned, and hurt with stones, is to bear and suffer injuries ; for stones represent injuries speeches. Oftentimes it is a journey or flight ; for he which is assailed with stones, must flye. When there are many which cast stones, this dream is good for him which hopeth for money, or profit or commodity by many.

*Of Grasshoppers.*

**G**RASSHOPPERS or crickets, signify musicians. To such as are in necessity, they neither signify friends nor support, but only words and talk of their affairs. To such as are in fear, they are threats without effects : To the sick, they signify thirst and death.

*To suffer as another.*

**T**O be in pain and suffering as another, is to be accessory and partaker of his offence.

and pain ; for sicknesses and imperfections of the body, have reference to the passions and affections of the soul.

*Of Dung.*

For to see dung, is good for those which live upon the common people, and reap gains by them, and to such as are of base estate : it is also good for those which have charge of public affaurs. It is good for the poor to sleep on a dunghil ; for he shall get and heap up store of money : To the rich, it is public estate, office, honour ; for the common people always carry and cast their superfluities on the dunghil. To be fouled with dung by any friend, is enmity with him, and injury by him ; but by any stranger, it is great hurt to come.

*Of Prayers and requests.*

Prayers and requests of alms, of all beggars, poor and miserable, are care and anger to those which dream thereof ; for none requesteth of another without affection, and none that are afflicted have reason and consideration, by reason whereof they are importunate, and cause trouble and hindrance : and if they receive money for alms, it is a sign of great peril and hurt, and death to the dreamer, or to some friend of his ; poor folks or beggars entering into a house, and carrying away any

any thing, whether they steal it, or it be given them, signify very great Adversity.

*Of the Key.*

**A** KEY seen in a Dream, to him which would marry, signifieth a good and handsome Wife, or a good Maid. It is crost to a Traveller; for it signifieth he shall be put back and hindered, and not received: It is good for such as would take in hand or effect other M.n's Businesses.

*Of a Cock.*

**T**O see a Cock in the House, is good to those which would marry; for Marriages are not made without a Cock: It is also good for the Poor; for they shall have Goods and Ability to keep a good and long Table: To the sick it is inflammation, heat and tears: it is also revealing of secrets; for a Cock's apparel is white, and is seen of many.

*Of Chess playing.*

**T**O dream that you play at Chess, is gain by lying and Deceit. To see another play, is, that he shall sustain Loss by Craft.

*Of Butchers.*

**B**UTCHERS, which knock down, kill, cut, and divide beast, and after sell them, signify danger, and hurt, and Death to the sick; for it is their calling to divide and sell dead beasts: To such as are doubtful it is

\* great r

greater doubt : To captives and bondsmen, it  
is the issue of their evils.

*Of an inn-keeper.*

A N inn-keeper, which keeps a public  
inn, signifieth death to the sick ; he  
therefore representeth death, because like  
as death, so he entertaineth all persons : to  
others it is trouble and heaviness, danger and  
travel. The inn signifieth the same as the  
inn-keeper.

*To be kept and detained.*

TO be kept and detained by any one, is  
impairment of affairs, and continu-  
ance of sickness to the sick. Notwithstand-  
ing, to those which are very low, and near  
the end, it is recovery of health, and conti-  
nuance therein : for the keeping represents  
life, which shall be prolonged ; but deliv-  
erance, dissolution and loss, is quite contrary,  
and death. To enter into prison and captivity  
of bonds, either willingly, or by force, is  
great sickness, or anger. Serjeants and hang-  
men, are captivity, heaviness, and revealing  
of secrets to malefactors.

*Of holy evens, jcsys, and banquets,  
made by night.*

HOLY Evens and festivals by night,  
are good for such as would marry,  
or make marriages, and such as seek com-  
pany

pany and affinity: to the poor they are a sign of goods: to the sad and fearful, and of heaviness and fear; for none watch willingly at night in dancing, gold cheer, and mirth, but to those which are joyful: Whoremasters and harlots, it is revealing of their deeds: to the rich and wealthy, they are trouble and devulgation.

*Of places of assembly.*

PLACES of plea, the market, theatres, highways, and great places in a town and suburbs, and churches, are troubles and confusions, by reason of the multitudes of people which resort the aforesaid places. A market filled with goods and folks, is good for those which traffick: but an empty market the contrary.

*Of Statues.*

BRAZEN statuas being very big, seen moving in a dream, are riches and revenues: but exceeding great ones, and moving like monsters, are great terror and perils, because one cannot see them without frightening. Statues also represent magistrates and governors of the town; and in this case, whatsoever they shall do or say, shall befall the said personages.

*Of the Mole.*

THE mole signifieth a man blind by inconvenience, and labour in vain; and signifieth

signifieth also, that he which would be secret, shall be disclosed by himself.

*Of night-birds.*

THE madge-howlet, the owl, the bittern, the bat, and all other night-birds, cross my enterprise or advancement of Affairs; but take away fear and terrors: Only the bat is good to women with child; for she lays no eggs as other Birds do, but little ones, and bears milk, wherewith she nourishes her young. If these birds are seen in a Dream to enter a house to dwell there, it signifieth that this house shall be desolate and forsaken of the inhabitants. He which goeth by Sea or land, and sees in his dream any of these birds, he shall fall into a great tempest, or the hands of thieves.

*Of the clock.*

A Clock signifies actions, operations, motions, attempts, and surprizing in any necessary things. If a clock fall or break, it is ill and great danger, especially to the sick. It is ever better to count the hours before noon, than after.

*The conclusion of the author upon the third Book.*

BElhold then, all which wanted, or which was not fit to be put in the two former books, sufficiently (as I purpose) are comprised in the third book. And for this cause

I thought it good to make this little book apart, lest I should have omitted those things therein contained; and by that means some other might take occasion either to write another book of this subject, or add to mine. But you must know, that there is nothing more tedious or difficult, than to understand the diversity, composition, and mixture of dreams, and to prescribe general rules for all kind of dreams; seeing that sometimes, nay often, one may see the same dream; and at the same time of the night or day, things contrary, and which have no resemblance or agreement: but it is impossible, that things signified by the self-same dreams, should differ or be repugnant amongst themselves, if so be that dreams foretel matters of import which shall happen. For as in all other things there is an order and dependance; so also it is very likely, that the same falls out in dreams. When therefore one shall see in his dream things both good and evil, than he must think with himself, which were the first, and last: for in worldly affairs, sometimes even the greatest occasion of hope have had ill issue; and on the contrary the greatest occasions of doubt and fear, have had good issue; and for great evils which one hath expected, one hath found but small; and for little hope, of good one hath found

none

none at all. So that mixed and compounded dreams are very doubtful, and cannot be easily understood or expounded; which is a great grief to many. But for my part, I have writ methodically, and in the best and easiest order that I could, that every one might take an easie course in the exposition of dreams. And as school-masters, for they have taught their children the knowledge and property of any one letter in particular, afterwards teaching them how they must use them all together; in like sort would I prescribe certaine simple and easie rules, and join them to that which hath been said in my former books, to the end that they may be the better learned and understood. For to such as have had experience, and long practice, this will be very easie, and shall suffice to instruct them in all things what they signifie. To the purpose then. In our first book we said, that the head signifies the father of him that dreamed it; and in the second that the lion signifieth the king; or sickness: and in the chapter of death, that it is good for poor folks to dream that they die. When therefore any poor man (having his father rich) dreams that a lion comes to devour or tear in pieces his head, and the same poor man seems to remain dead, and without a head in his dream, 'tis likly that his father shall

shall die, and he shall be his heir, and by this means shall forego the faintness of his poverty, and become rich, seeing that he hath neither father nor poverty that shall keep him down longer. For in this dream the head representeth the father; the loss of the head, the death of the father; the lion, the sickness whereof his father shall die. And death to the poor man is change of estate, shewing that by riches his poverty shall be expelled. In such sort one must lead himself to the interpretation of all divers and mingled dreams, of any whole chapter of speech, gathering together, and making one only exposition, like as one medicine is made of many herbs and roots. To which intent, I desire all courteous readers, who are desirous to peruse my books, not to accuse or blame them before they have diligently read and understood them; for I am confident, and dare affirm with great security, that my books will not be rejected by the learned and judicious readers, nor by those who are either studious, diligent, or friendly readers.

*The End of the Third Book.*

*ARTIMEDORUS*

His Exposition of

# D R E A M S.

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The Fourth Book.

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*Of the variety and diversity of dreams.*

OF dreams, some are speculative, that is to say, which come (if one may so speak) in the fashion of the spirit, when the body resteth: others are allegorical; that is to say, which sheweth under other things those things which they would signify: and more hard to interpret, chiefly, because there is in doubt whether things will fall out as the spirit hath represented them, or in some other manner understood by them. Wherefore first of all we must understand, that the effect of speculative dreams will happen, or soon alter the dream: but the effect of allegorical dreams appears some time after, either long or short, as a day or two. But it were fondness for any man to think, that monstrous and impossible things should happen as the dreamer hath seen them. And we must

must know, and note, that artificers present their art: as the attorney which dreamed that another attorney was sick was a long time without clients; the smith which dreamed that he saw a smith, who was his neighbour carried to the grave afterwards left his own shop, and the row wherein he dwelt. But to speak of another Apollonides, a chyrurgeon, dreamed that in fencing he had wounded many, and had great practice: for the intent of fencers is to wound, but not to kill; the like doth the chyrurgeon. The sick man dreaming he saw bread ready to be set into the oven although the fruit of Ceres are ever good yet notwithstanding, it signified to him great fever to come; because those loaves were to be heated and baked in the oven to him which would marry, or which would get affinity or company, it is better to dream of the vine and wine, than of corn or barley, and for him which desired to advance himself, it is better to give than to take any good, if he take it not of the more apparent personages.

### *Of Buff.*

**T**O dream you see of all sorts of stuff which you can tie, truss, or carry, especially in doffers, panniers, or baskets, wher-

ther chains, carcanets, &c. signifie good to those which would marry, or make any other affinity : but it is cross to those which would make any voyages, run, or flee, or which fear to be surprized ; always excepting those which would surprize another, and use my deceit or cunning.

*To meet folks.*

**T**O dream to meet or see folks, whether men or women, if they be such as love us, or we love them, which are willing to do or have done us any good, and have had no desire to hurt us, but wish us well, be they either alive or dead, the dream is good : for those which the spirit sees or meets with, the body sleeping, they are kinds and images of things to come ; amongst which our friends signifie good, and our enemies the contrary, ill.

*Of the first estate and fortune.*

**I**F any man, being become poor after he hath been rich, dreams that he bath such lands and possessions as he had before, and the same folk which he had before, are with him in his house, or in the deputies, tenants, or farmers, which he had in his prosperity upon his lands ; his dream is good, for it signifieth that his good fortune will return. And on the contrary, if a man now rich, dreams that he loseth or hath those things which he had when

he was poor ; it foretelleth him, that he shall return to his poverty, and that he shall have ill luck.

*To judge that he whom we think is our enemy  
is our friend, and the contrary.*

**P**eople of recreation, whither loved of those that seen them in their sleep, or which love them, and honour them, or bear them good will, although they have not great familiarity and acquaintance together, signifie property and days of recreation to come : and on the contrary, those which being seen in a dream, hate them which see them, although they are ignorant of their enmity and ill-will, signifie ill. So then, when you see in a dream any personage which you think to be your friend, and the day after you have no prosperity or good luck, then you may judge that he bears you no good-will, but that he is a dissembler : and on the contrary, if you see any one whom you suppose to be your enemy, and yet the day after you have good luck, then think that it is wrong for to judge him your enemy, and you ought not to bear either an ill eye, or an ill heart towards him.

*To see or meet tradesmen, or any pleasant maid  
or woman.*

**A**ny tradesmen which one dreams that he sees or meets, hath the same effect which

which their Art hath ; and the same effect is it to see their Shops. And yet you must except a whore : For to dream that you see or meet one, is a sign of Joy, and no ill dream ; but to see the brothel house where she aefteth her whoredom, is to dream of heaviness and ill-luck, because it is a publick place, full of trouble.

*To see little Children, or young men (to wit) of mean age, or old folks.*

**A**MONG little children, it is better to dream you see Boys than girls ; and yet both import care, because for little ones we must care. Little children, or others of middle age, seen in a dream, are better than to see old folks : and yet if the dreamer were in any business to bring witness or to become surety, and desireth that men should give credit to his words or writings, it were better for him to see folks of a ripe age, or old ; provided always, that those old folks do nothing in dotage, or upon an old grudge.

*Of trees and plants coming forth soon or late also of living creatures.*

**A**MONGST slow trees and plants, the Oak, the Olive, the Cypress-tree, and other such ; in like sort, the Elephant, the Raven the Hart, and their like, signifie good or evil to come, slowly, according to the disposition

and different quality wherein one sees them. But the trees and plants which grow quickly, as the vine and the peach tree; and among beasts, the Hog, and such like, signify on the contrary side, either good or evil, which shall quickly happen.

*Of Walls, foundations, and old trees.*

ALL sound and firm things, as walls, foundations, and old trees, and stuff of iron, and the L adstone, are significations of surety to those that are in doubt and fear.

*Of Chariots.*

CHARIOTS which are not in use, as to dream to guide a Chariot drawn or carried by Wolves, Leopards, Dogs, or such like beasts, is good only to those that fear great enemies; because such beasts when they are set between a drought-tree, are subject to the guider. To dream to be carried therein by men, is good only to those which would command, and be obeyed; to others, it is discredit and hurt.

*Of Flattery.*

IT is good for none but such as use it; to others, it is a sign to be bad abased, because flatterers are less and baser of courage than those which use it not. To dream to be pleasant, and easily endure to be flattered, is not good, especially if the flatterer be one of

of our familiars ; for it signifieth to be betrayed by him.

*To be sold.*

**F**OR to dream to be set to sale (as they were wont in old time to sell their servants, and thay do at this day amongst heathen nations) is good to those which wish to change their present estate and quality ; as to those which are kept in poverty and servitude : but to the rich, and the sick, and those which are placed in honour and authority, it is ill : and after this dream it hath fell out, that many have been taken and sold.

*To Buy.*

**T**O dream to buy all sorts of things which one useth, is good. To buy that which is only for victual and relief, is good for the poor. But to the rich and wealthy, it signifies expence and great charge.

*To Get.*

**F**OR to dream to get and heap up goods, and especially fair household-stuff, and well-ordered, and much, or any more than we had before, is good ; but not most excellent, above our estate and quality ; for this would be without reason, and would signify much hurt.

F 3.

*Of poverty.*

**T**O dream to be in necessity and poverty, signifieth some good to one ; and yet this dream bringeth no good ; but signifieth cross fortune to thole which make commodity of their Tongue and fair Speech.

*Of things which one dreams to befall little children beyond their age.*

**T**O dream of any Thing to befall little Children, which is not proper to their age, is not good ; as to dream that men children have beards and gray hairs, and that little wenches should be married and have children ; which signifieth to them death at hand. And yet to dream that little Children speak well, is good ; because its proper both to Men and women to speak. But as for other Things happening beyond their age, in those which are not very little children, it was declared in the first book, in the Chapter of Alteration and change. Dreams which are of the Generation of children, or of weddings, foretel that our children being in a far country, shall return ; especially the wife and children, if by chance any one hath took them from us : If one dreams to plough the earth, and sow seed therein, it signifieth the same.

*That*

*That, which is signified by any one thing, is also oftentimes the signifier of the same thing.*

**T**HE eyes signify and represent children, whereupon a Woman dreaming that her Eyes were sore, found her children sick: And another dreaming that her children were sick, had after sore eyes.

*Of vomits.*

**A**LL vomiting, whether of blood, meat, or flgm, to poor folks, if they dream, it signifieth profit, and to the rich hurt; for the first can lose nothing till they have it; but the others having goods already, shall come to lose them.

*To see or have often the same dream.*

**T**O see often the same Dreams, and many nights one after another, is a sign that our spirit doth admonish and foretell us affectionately the self same thing worthy to be thought upon: For when we have great Affection to any thing, we cannot but think and speak thereof. But if the same Dreams are seen with long space of time between them, they do not always signify the same thing, but divers, according to the change of Time and affairs, either more or less: Though many have dreamed the same Dream, it will not signify to all alike, but rather diversly, according to the divers estate and quality of the folks, and their

their different affairs. A certain Perfumer dreamed that he had lost his Nose, and he lost his Merchandise, and sold no more ; the loss of his nose signifying his Perfumes. A long time after, being no Perfumer, he dreamed the same dream, that he had no nose, and he was afterwards accused for Falshood, and fled out of his Country : for it is an unseemly thing to lack a Nose, which is the most perspicuous place of all his Face. Whereupon Virgil saith, *Est truncus in honesto vulnere natus*, The same Perfumer being sick upon a time after, dreamed again that he had no Nose, and he died ; for dead men's heads have no noses. So that the self-same dream in the self same Man, signified diversly three several Times : First, loss of his Merchandise : Secondly, loss of his Honour : And thirdly, loss of his life.

### *Of vessels and instruments.*

**E**very vessel or instrument, signifieth the Art or Trade wherein it is used, or that which one useth to put therein : As tuns signify wine or oyl, heaps of corn and barley, or such like thing, somewhat near or equivalent to what thereto it is applied : The tools and instruments in this sense signifie Friends, Children, Parents. Virtual and Provision, signifieth the Master of the House ; the Coffer

Coffer and Cabinets, the Wives and the Stewards. But in all you must judge with regard of circumstance: As one having the order of Knighthood, and requiring a charge or conduct of some men of war, dreamt that being called of one, he went out of the House wherein he was, and having gone down two stairs, he thought that he which called him, rechid him a Crown of Olives, such as the Roman Knights used to wear in their pomp: After which Dream he was very joyful, and all that were of his company were in hopes that by this Dream he should have his request; but he had not; and the reason thereof was, because he received not the Crown in going up the stairs, but in coming down; for to ascend signifieth Honour, to descend, the Contrary. Notwithstanding, this Dream signified another thing to him, to wit, that he should marry and espouse a Maid; for the crown was of tied Branches. Wherefore he which expoundeth Dreams, must not rest in one thing only, but he must understand all the disposition and derivation of them. For those which judge of this Dream only by the Crown, without regarding the descent of the stairs, were all deceived in their Expectation.

*Of parentage.*

**A**LL those which are of one *Parentage*, especially children, being represented by a dream, having or doing any thing ; signifie that something shall be done, or fall out, coming near the said things, to whomsoever of his Kin it happen. A man dreamt that his daughter was crook-backt, and the sister of the dreamer died ; and not without Cause ; for he dreamed, that such a near Kinsman was not well : shortly after which his sister departed.

*Of things which encompass.*

**A**LL those things which encompass us or receive us, have the same consideration : As one dreamt that he was apparelled in a gown of wood ; now he failed, and his sailing or voyage was hindered ; for the gown of wood hindering him, represented the Ship. Another dreamt his Gown was cut into small Pieces, and his house fell down. Another dreamt he had lost the Roof of his House, and he lost his Cloaths. A mariner dreamt he saw a wall break, and the pieces and sides of the Ship were broken. And yet all such things may have reference to the body. And therefore not without Cause, one which dreamt that his Gown was broken and torn, was wounded in the body, and in

the

the same places where he dreamed his gown was torn ; and as the gown shewed it self to be the cause of the soul : In like sort servants (beside, other things which they may signify) represent the bodies of their masters : Wherefore there was one who dreamt he saw his Servant sick, and was sick himself of a Fever ; and the Body is the Servitor of the Soul, which feeth the dream. Another dreamt he had a Horse Foot, and was afterwards knighted ; for as his Feet bare him, in like sort the horse should carry him. He which dreams the King will give him something out of his Mouth, must thus interpret it, that there shall be some Sentence given, or Word spoken, which shall redound to the profit of the Dreamer.

*Of imperfect or half finished Works.*

**T**O dream that Works are only half done, signifieth evil Success of Affairs, and it were better not to begin them. Cilex taking a request to the King to have the succession of his brother, dreamt that he shorn sheep to the middle of her body ; and taking great deal of the fleece, awaked, dreaming that he could not obtain to sheer the rest : After which dream, he expected to obtain the Majority of his brother's Inheritance ; but in the contrary, he neither obtained it all, nor any Part thereof. \*

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*Of Towns.*

**T**O dream to see Towns whereto one referrs, is better than to see strange Towns, especially if they be Towns of his own country, and those wherein one hath had good fortune and prosperity ; and above all, it is good to see them well peopled, and filled with inhabitants, goods and merchandize, by which things one may know the Honour and Riches of the Towns. Parents also are signified by the Towns where we make our residence. As for example, a man dreams that his Country and place where he was born, was fallen down and ruined by an Earthquake ; and his Father was condemned to death, and executed.

*If it be possible at the same Time to have good and bad dreams.*

**A** Man may dream both good and bad dreams in one and the same night : Nay more, in the self-same dream one may see both good and bad things, which the Interpreter must separate in Judgement. And it is no marvel, since the life and affairs of one particular man is such ; that is to say, mingled ordinarily with good and evil, and in the same time one may do and suffer both good and evil. Neither must we be always content with one only issue of our Dream, because it

it hath not always the like effect ; wherein Antipater, an interpreter of dreams, often deceives himself : for when any one dreams that he embraced iron, it signifieth that he should be imprisoned, and live among irons. The good Antipater to another which hath the like dream will interpret that at a particular combat in a close field, he shall be condemned ; or he shall keep a fencing-school, and live as it were among, and by iron ; to wit, by the exercise and art of fencing, where one doth nothing but handle daggers and swords of iron : to whom notwithstanding this fall not out, but he had a membr cut of. Wherefore we must not always rest at one only point or effect that hapneth (for it were to d al with beasts, or as fiddlers that can play but one tune) but we must be ingenious to devise every Day divers things ; and they must not in all points be divers, but somewhat alike : For our Spirit and Nature are fertile, and recreate and sport themselves in variety.

*That our brethren do signify our Enemies.*

OUR brethren have the same signification as our enemies, as touching the effect and event of dreams : and our enemies, on the other side, have like eff. &c with our brethren. And not without reason, because our brethren

brethren bring us nothing when they are born, but diminish our inheritance and Succession, and are the cause that those things which should be all our own, are divided into many parts between them and us. Timocrates dreamt that he buried, or cause to be interred, one of his brothers departed; and a little after one of his adversaries or Enemies died. And the death of our brethren signifieth not only loss of our Enemies; but also deliverance or acquittance from some loss or hurt which attended us; and whereof we stood in fear: As it happened to Diocles the grammarian, who sustained no loss of Money, whereof he stood in doubt and was afraid, because he dreamt before, that he saw his brother dead.

*Of funeral banquets, reviving, and mounting to heaven.*

**N**either to see, nor to eat such meat as one dreams is prepared for the feasts of the dead, is not good to dream. Neither in like sort to dream that you make such a feast for your parents or friends; for it signifieth and foretelleth to the sick his own death, and to him which is in health, the death of some familiar friend of his. To dream to dye, and afterwards to revive, is not ill, but signifieth Victory. Such things as one hath custom to offer

er and present in oblation for the Deceased, is not a good Dream, either to offer them, or to take of them; for it signifieth death, either to the dreamer, or to some of his Parents. Notwithstanding to take victuals, gold, silver, apparel and vessels from the hand of the dead, whether it be altogether, or at divers times is a good dream, and a sign of profit. But to dream he mounts to heaven, for him which is sick is death; in like sort to be in great tranquility, rest and happiness.

*Within what Time dreams come.*

ALL things which are wont to have a certain determined time, and are seen in a dream, must be referred to that Time: And other things which have no certain nor determinate time, to that time which their effects will shew. And we must judge of the time far or near, according to the circumstances of the Dream: For he were a Fool, that would refer to a year the effect of a Man's dream, which is constituted either in great pain, great hope, or great Fear. And we must know, that the things which a Man dreams to see afar off (as it were about Heaven) have their effects more slow, by reason of long distance. Moreover we must not be ignorant, that good or evil Dreams signifie to the great or little, greater or lesser good or evil.

*The End of the fourth book.*

# *ARTIMEDORUS*

His Exposition of

## D R E A M S.

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The Fifth Book.

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*Certain Examples of Dreams, with their Effects  
which followed.*

**A** Man dreamed that he drank Mustard so well stamp'd, and so clear, that it was potable: It fell out that one practis'd and coined a certain Accusation in case of a crime of Manslaughter, where-with he was so well charged, and so attainted to the quick, that he received Sentence of Death, and was executed by Justice. Another dreamt, that the Water of the River Xanthus, which is near Troy the Great, was all changed into Blood: (a dream very fearful and marvellous :) What then fell out? He cast blood at divers times for ten Years together, and dyed thereof. By which appears, that great Rivers stay not, but do continue and hold out their Course. A man dreamt that his Cushion or feather bed was full of corn instead of feathers: He had a wife which never before had any child, and that

that year conceived and bare him a son. Another dreamt he lighted a candle, at the moon, and he became blind : For he dreamt a thing impossible : Besides the moon hath no light of her own. A woman dreamt that she saw within the moon three images, or resemblances like herself : She bare three daughters, which within a month died ; for the moon hath a months life. A man dreamt he saw his image or representation in the moon ; and he made long voyages, wandering this way, and that way a long time : For the continual change of the moon signified that he should often change his place and habitation. A man dreamt his privy members were of massy iron ; and he had afterwards a son, by whom he was slain ; for iron by its own rust consumes it self. A man dreamt an Olive-tree came out of his head ; and he followed the study of philosophy with great courage, and got everlasting knowledge and honour : For this is a tree always green and bountiful, and by all dedicated to the Goddess Minerva, reputed the Goddess of Wisdom. A certain man dreamt that his servant whom he loved above all the rest, was changed into a torch or flame ; and he lost his sight and was led and guided by that servant. A servant dreamt he saw a star fall from Heaven, and another come out of the Earth

earth, and fly up to Heaven ; his master died, and his master's son rose up in his master's place. Another having his sister rich and sick, dreamt that before her door grew a fig-tree, from whence he gathered several black figs, and eat them : His sister deceased seven days after, and made him her heir. A man dreamt he had cast his skin, and renewed it as a serpent ; and the day after he died : For the soul which must leave the body, represents such like visions to it in dream. Another dreamt that his father drew his sister, being married, from her husband, and gave her in marriage to another, and he died soon after ; for his father represented God the Creator, Heavenly Father of our souls, his sister represented the soul of him that dreamt it, which sister being separated from her spouse, and giving to another, seemed to say that she should be separated from her body, and should live and converse elsewhere ; signifying that the souls of those which die, do nothing but change their place. A man dreamt that he was great with child, and that he was delivered of two black daughters ; and he lost both his eyes in the sight of them. For his two eye-lids that covered his eyes, fell down. A son being far from his country, dreamt that his own mother bare him again ; he returned into his

own country, found his mother sick, and was made her heir by her death and will. This dream signified as much to him, to wit, that by this means he should come from poverty to riches. One dreamt that he did his bread steeped in honey, and he thereupon gave his mind to the study of philosophy, and therupon got wisdom, honour, and wealth : The honey therefore by its sweetness signified the sweetness of wisdom, and the said wealth. Another dreamt that from his stomach there came ears of corn, and that were wings which pluckt them out : He had two sons which soon after him died. He dreaming on a time, that by mischance he slipped into a pit of water, whereupon forthwith the small of his leg was turned to white marble, and after a while deformed of a dropsie : Who sees not by this thin example, that recourse of waterish vapours to the weakest part, had made a main coldness and stiffness in the place, which the party felt more easily in sleep, for divers reasons which before have been declared. Another dreaming that he swam against a bloody stream, was cured of a plague. Another dreaming that he apparelled all fire like Hercules's furies upon a stag ; fell at every day into a burningague. One dreaming over night, before he should run at olympus,

pus, that he was an eagle ; met with an interpreter, who concluded hereupon, because an eagle was the prince and leader of all birds, he should prevail : Another took not so great hold upon the quality and kind of the bird, which shews a courage of attempt ; as of his place in coming after a the flock : Which declares a kind of heavy metal, with want of agility.

*The End of the Fifth Book of  
ARTIMEDORUS.*



A N E P I T O M Y,  
Out of  
**VALERIUS MAXIMUS**  
And others, Concerning  
**D R E A M S**

*Of the Emperor Augustus and Calphurnia.*

AS Artorus, physician to the Emperor Augustus, lay in his bed, the night before the armies of the Romans (namely, the Host of Augustus and Mark Anthony on the one party, and the Bands of Brutus and Cassius on the other) were to fight the battle in the Philippick Fields ; Pallas prelented

herself to this said physician, commanding him to tell Augustus, that although he is very sick, he should not fail, but be present at the battle. Which Augustus understanding, he left his tent (being carried in litter, though he could not fight for the victory. Presently the Soldiers of Brutus's army surprized his pavilion. And although Augustus had resolved not to stir out of his tent, by the reason of his sickness ; nevertheless by admonition of his physician, by this means he saved his life : For the soldiers of Brutus aimed chiefly at his tent, supposing to have found him there. But because this emperor was wise, subtle, and advised in all his actions, the example of his adopted father and predecessor Julius being yet fresh in his mind, dissuaded him to obey the dream of his physician : For he well knew, that Calphurnia, the wife of Julius Cæsar, had seen in her sleep the night before he was slain, that he lay wounded in her arms and bosom with many wounds ; by reason of which horrible dream, she intreated him not to be in the day following at the court. But he not willing to give ear to a womans dream, thought rather to go to the senate, and in parliament ; where he was put to death ; being miserably wounded with more than twenty wounds. Likewise a soldier dreamt

ed that Julius Caesar told him, that Octavius should win the battle against the Philippians if he carried something about him that he was used to wear: Upon this dream Octavius wore his ring, and so both then and afterwards got the victory.

*Of Publius Decius, and Manlius Torquatus  
Consuls of Rome.*

The vision which appeared in sleep all in the same night, to Publius Decius, and Manlius Torquatus, was of great admiration and manifest issue, For then when these two consuls pitched a field near the hill Vesuvius, v.z. When the Latines left the side of their Romans; to each of their two consuls sleeping, appeared a man, and told them, that of the one army, their captain should be slain; and of the other a great company should be discomfited: But the chief of that host that should assail the troops of the enemies, and vow to suffer death for the cause they should have the victory. Hearing this news, and all waking from their sleep, these two consuls made a covenant together, that whosoever should first seem to stoop under the burden of the battle, the captain of that band so discomfited, should lay down his life for his country. And although neither the one nor the other feared this adventure, yet

the charge fell upon Decius ; for his troops began to be out of heart ; which he seeing, cast himself in th. middl. cf his enemies . with his sword in his hand, and was slain. So the Romans had the triumphant and desir.d victory agam'l the Latines, by the death of one of the chief captains, following this dream.

*Of Accia.*

Accia being wife of the emperor Octavius, dreamed that her bowels were carried up to Heaven, and shewed over all the world. And afterwards her son Octavius became a famous emperor, renowned over all the world.

*Of Cicero.*

Tully being banished Rome by the conspiracy of his enemies, went to a village ; and in his sleep seemed walking by desert places, to meet with Marius, then consul, and his troops ; who demanded of him, why he was so sad ; And the cause why he haunted those darts, and was so transported into an unknown way ? And after he had understood the many injuries which Tully had undergone, he took him by the right hand, and gave charge to the principal of his officers, to lead him to his chappel ; telling him he should there hear some good news of the storing of his estate. Which fell out in like manner :

manner : For in that Chappel which Marius had caused to be builte, the Senators sat in council concerning the return of Cicero. And it was concluded that he should return safe and sound, without any charge or dishonour.

*Of Caius Cracchus.*

**A**S Caius Cracchus slept, he dreamed that he saw his brother Tiberius, telling him that he should be killed, as himself had been before ; many heard that he made account of this dream, especially before he was made Tribune of the people, in which office he received his death, agreeable to his brothers.

*Of Ecclinus.*

**E**cclinus, a Roman, dreamed the first night after his marriage, that Rome was seated on a hill that grew higher and higher, unto an exceeding great hight, and afterward shrank away like melted snow, so that nothing thereof remained ; shewing thereby his childrens fortunes. For Ecclinus the eldest son won Verona and other Cities ; and Alberick the younger brother was as victorious : But afterward Ecclinus was taken Prisoner, and so died ; and Alberick having seen six sons slain, his wife and two daughters burned, himself also died : Their whole stock, like the aforesaid hill being utterly dissolved and extinguished.

*Of Arthur Rous.*

HERE being a prize to be play'd at Syracuse, Arthur Rous, a Roman knight, dreamed the night before, that a carrier of nets or a fisher should kill him. The day after he was at the combat, and told his dream to the defendants. It fell presently after, that near the place where this Arthur was, they came to bring in the two combatants, one whereof carried for his devise a Fish upon a Hook. When Arthur had seen the face of this Fish ; he said unto him, I dreamed to night that you shou'd kill me. And so he would have departed thence, doubting some wicked attemp, because of his dream. But the combatants giving him their words of assurance, he carried the hazard of his death : For in the same place the Fish vanquished the other combatant, and thinking to run him trough with his sword, the blow glanced aside, and lighted on poor Arthur, who miserably in this case tried the effect of his dream.

*Of Hannibal of Carthage.*

Hannibal sleeping had such a Vision, that he seemed to see a fair young maid, like an angel, which was sent unto him from Heaven to conduct him to assai Italy. After which turning himself, he saw a great Serpent, which by force and violence broke all that he

encountered ; and after him came Lightning and Tempestuous Rain, which darkned the day. The Hannibal being affrighted, demanded of this fair Maid what marvellous Vision this was, and what it signified. And the young Maid answered him, thou seest the ruin of Italy ; wherefore say not a word, and leave the rest to the destinies. I need not here declare what evils Hannibal did in Italy, following this dream.

*Of Alexander the Great.*

**O** How well was Alexander King of Macidonia admonished in his sleep, that he should take better guard of his life, if fortune would have suffered him to have used this counsel to avoid this danger. For certainly he knew by his dream, before he felt the effect, that the hand of Cassander should be venomous and mortal to him, and he was perswaded in his heart that he should die by this means, before he ever he saw him. Always after that dream, whenever Cassander came into his court, and presented himself to him, he remembred when he looked upon him, that his was that pernicious face which he had seen in his sleep. Notwithstanding, knowing that he was the son of Antipater, he drove all fear and suspicion away by his courage ; ever repeating Greek Verse, which faith, that men must not have regard of dreams ; although notwithstanding all that, the poyson was then prepared to kill him : And Men hold That he died by the hand of the same Cassander.

*Of the Poet Simonides.*

**T**HE destinies were more favourable to the Poet Simonides, than to that great Monarch Alexander, who advertised and counselled him from above being asleep ; and after his awakening, he took himself to this consideration. For as soon as the Ship wherein he was, was come to the Haven, and the

he found the Corps of a dead man without burial ; he took compassion on the Corps, and caused him to be buried. The night following he dreamed that he saw him whom he had buried, fore warning him that the day after he shoul'd n't go to Sea : Whereupon he stayed at home on the Land, and his fellows (which would needs put to Sea) were the same day all cast away by a great Tempest that arose at sea; wherefore he was very glad, for having had so much credit to the dream in case of life, more than to a poor Ship. Afterward acknowledging this benefit, he made his Benefactor immortal by his poetry, building him a better sepulcher, and which might make him remain longer in mens memory, than that which he had built for him among the sands of the Sea, in a desolate and unknown place.

*Of Policrates's Daughter.*

**T**HE Daughter of Policrate Samius, the Tyrant, dreamed that her father hanging on high, was by Jupiter washed, and by the Sun anointed. Afterward being overcome by Oretes, he was hanged on a Gibbet, washed by the rain, anointed by the Sun which melted his fat ; so that he seem'd thereby to be anointed.

*Of King Croesus.*

**T**HAT dream which at the first exceedingly affrighted the Soul of King Croesus, and always after made him very fearful and doubtful, was exceeding marvellous, and of great force and efficacy : For of two sons which he had, the lustier, which was best enriched with perfection of Body, and which was to have the Crown after his father, he dreamed that he was killed with a sword : Wherefore to hinder (and if it might be) to divert this ill-luck, the good father ceased not to give order by no means possible. This

young prince, called Atys, being before accustomed to go to War, was by his father constrained to keep the House. He had a chamber furnished with all Instruments of war, which his father made be kept from him : He had his guard well armed and weaponed with staves, all which his father commanded not to come near him. And notwithstanding all, the destinies made way for sorrow and grief : For when a great and wild Boar wasted the goods of that Country upon Mount Olympus, and slew many of the Inhabitants thereof ; behold the countrymen assembled themselves together, and made recourse unto the King Croesus. Whereupon Atys so long perwaded his father, that he was sent ; and his father consented somuch the rather, because the boar had no Iron about him, but only teeth. But what followed ? Behold, as one ran fierce and hot after boar to kill him (see the inevitable luck which always waited the ruin of this young Prince) he turned upon him a sword, which was directed against the wild boar : So died he miserably, not able to shun the effect of his fathers dream.

*Of King Astyages and Cyrus the first of that name.*

**A** Styages King of the Medes, grandfather by the mothers side to Cyrus, had two dreams ; the first whereof was that the lady, his daughter, covered with her iſſue all the Regions of Asia : By reason whereof, he would not marry her to any great personage of that Country, leſt the Kingdom ſhould descend or come to him or her ; for he stood in doubt thereof : But he gave her in marriage to a man of a mean estate in the Country of Persia. His ſecond dream was, that he ſaw proceed out of the loins of his daughter, a Vine, which by continual growth overſhadowed all the parts of his Dominions : And therefore he commanded that Cyrus which was born of her, ſhould be thrown

brown out and exposed to the wild beasts, to let him die. But he deceived himself by his humane counsel and wisdom, supposing to hinder the felicity of his little son, whom the Heavens preserved, as the dream foretold.

*Of Amilcar.*

Milcar, colonel to the Carthaginians, when he had besieged Syracuse, a Town of Sicily, in his dream seemed to hear a voice, which said unto him, that the next night he should sup in the same Town. Joyful of this good News, thought that God had promised him victory, put his camp in arms, thinking to give an assault and take the Town : But there fell Mutiny in this camp between the Carthaginians and the Sicilians : So that those of the town making a sudden sally, took him Prisoner, and made him perceive sup in their town. So then much deceived of the hopes which he conceived by his dream, he supped in the same town as a Captive not as a captain, as he said, his attempt pre-supposed.

*Of Alcibiades.*

Alcibiades dreamed that he was covered with his friends gown with which he dreamed he was covered, he was after slain by the people of Farnabasa, according to the appetite of Lysandra.

*Of Queen Margaret.*

Queen Margaret dreamed that Henry the French King's eye was digged out : And accordingly a inter of a spear struck out his eye, of which wound he died.

*Of a Country-woman.*

Country-woman dreamed that she was delivered of a Moon, which shined over all Britain. She afterwards delivered of a daughter, was bought by a wife of the Kings Herd-man, nursing then the

Kings son : And so they growing both to elder years the Kings Son married her, and had by her Ethelstone, a worthy King of England, whose fame, like the Moon, shined through Britain.

*Of two Arcadians.*

Though this dream ensuing be longer to repeat than the former, it is worthy our memory for the evidence and truth thereof. Two friends of Arcadia travelling together, came to Megara ; the one of them repaired to a house of his acquaintance, the other lodged in a Tavern. The first dreamed that night that the other praved him to help him against the treason of his host ; and if he would make haste, he might deliver him of great danger wherein he was. After which vision he rose, and set forward to go to this Inn : Afterwards by ill luck, he began to repent him of his purpose, thinking it in vain to go so by night to such a Tavern. So he returned to his bed, his companion was wounded to death by his host, and prayed him, that though he did not come to save his life, yet he would revenge his death by all means telling him, that his body was murthered by his host, was at that instant carried right to the gate of the town, and there he found the cart which he had seen in his sleep : And after he had stayed it, he layed his hand upon the collar of this Inn-keeper, followed the suit ; and the crime being confessed, the Inn-keeper was executed by the sentence of death.

*Of an English Gentleman.*

I Shall set down a relation given by an english gentleman, of two dreams that he had, wherein he did not forget the story (but which is more strange) found his dreams verified. This it is, whilst I lived at Prague and one night had sat up very late drinking at a feast early in the morning the Sunbeams glancing on me

ace, as I lay in my bed, I dreamed, that a shadow passing by, told me, that my father was dead : At which awaking, all in a sweat, and affected with this dream, I rose and wrote the day and hour, and all circumstances thereof in a book, which book, with many other things, I put in a barrel, and sent it from Prague to Stode, thence to be conveyed into England, and now being at Nuremburgh, a Merchant of a noble Family, well acquainted with me and my friends, arrived there ; who told me, my father died some months past. I list not to write any lies, but that which I write, is as true as strange : When I returned into England, some few years after, I would not open the barrel I sent from Prague, nor look into the paper book, in which I had written this dream, till I had called my sister and some friends to be witnesses, where my self and they were astonished to see my written dream answer the very day of my fathers death. I may lawfully swear that which my kinmen have heard witnessed by my brother Henry whilst he lived, that in my youth at Cambridge, I had the like dream of my mother's death, where my brother Henry lying with me, early in the morning I dreamed that my mother passed by with a sad countenance, and told me, that she could not come to my commencement. I being within five months to proceed master of Arts, and she having promised at that time to come to Cambridge. And when I related this dream to my brother, both of us awaking together in a sweat, he protested to me, that he had dreamed the very same : And when we had not the least knowledge of our mothers sickness, neither in our youthful affections were any whit affected with the strangeness of this dream; yet the next Carrier brought us word of our mothers death. I am not over credulous of such relations, but

methinks the circumstance of publishing at such a time when there were those living that might have disproved it, if it had been false, it is a great argument of the truth of it.

*Of a Citizen of London.*

UPON the 16th of December at night, in the year 1635. Being the sixth night of my being in the Country, I being 18 miles distant from London, and not hearing from thence touching the health or sickness of any friend there, and being in a good lodging after a short sleep about eleven of the clock I awoke, and being much troubled and disturbed at a dream I dreamt, was not able to compose myself to my rest, but presently told my dream to a faithful friend my bed-fellow, which was, that a special friend of ours at London was on his death-bed; and my fancy suggested to me, that I saw him laid forth, and covered for dead: But was answered by my bed-fellow, that it was but a dream, and had no reality in it. I notwithstanding continued my fear, and hastened my journey to London, whither when I came, the first news I heard was, that my friend was dead; and inquiring the time when died, found that it was in the very same night wherein I dreamt the aforesaid dream of him; though when he left London he was in as good health, to outward appearance, as any man could be.

*Another Relation from the same Hand.*

ABOUT 18 years since, I having some of my family 4 miles from London, and one night sleeping in bed very unquietly, I imagined, that I perfectly and plainly saw a kinswoman, a very good friend of mine, lying in extream torment, and pain, making great lamentation all that night; whereupon I rose early in the morning, and sent a servant 4 miles to bring word how

how my nearest relation, and her mother did ; word was brought, that they were all in good health, notwithstanding I was extreamly unsatisfied in my mind, had continual fear that some or other of my kindred was afflicted with some extraordinary pain, and accordingly it fell out ; for about one or two of the clock the next day came two horsemen in great haste, making over to my dwelling in Farringdon without in London. and the first alighting from his horse, I perceived him to be the brother to my kinman's wife ; and inquiring of her health he told me, that she was now in some travel, and had been so near 48 hours, and could not be delivered ; and he desired (that with all possible speed) we should agree with doctor Chamberlain, to afford the best assistance he could for the saving his sisters life, which accordingly was done ; so that within less than an hour the doctor was upon his journey with a coach and four horses, but not reaching the House till the night following, it pleased God, that just as he was alighting out of the coach, my kinswoman gave up the ghost.

*Of a Woman desirous to bring forth.*

A Certain woman very desirous to bring forth a Child, dreamed in a night, that her womb was sealed by the Gods ; whereupon as one affrighted very sore with this sign, she repaired to the Prophets for their opinions in the matter. Some held, that by the seal, a secret let, impediment, and bar in nature was implied ; so that it was not impossible for her to conceive. But other doctors were of the mind, that she had conceived, and was sped already before the dream ; because the manner is, not to make store of a shadow, nor to seal any thing that is void and empty.

*Of Endemus a banished man.*

A Certain man called Endemus, being warranted by divers of the best Expositors of dreams, during the time of his exile, that after five years he should return home to his native soil with great honour, died at the five years end in Syracuse ; being deceived in his expectation of returning home to his own country.

*Of Herod.*

A After Herod had unjustly made away his wife Mariamna, (whose title was much better to the regiment of Palestire than his) she seemed every night to trouble and wake him out of his sleep, so great is the fear and horrour of a bleeding concience.

*Of a wicked Man guilty of Murder.*

T Here was one who having been a wicked and stubbornate instrument, to bring an innocent, a noble, and a loving master to his end, repaired to a son of his, more then 20 years after for pardon of his fault, alledging that the father of that person, his old master pinched and tormented him by night in such a wretched sort, as he could take no rest or ease at any time ; the party besought God to pardon him, adjoynining only this advice in charity, that he would seek by counsel of some good learned Man, to slack the Furnace of a guilty concience, which sent up these frights and fumes of melancholy fancies to his head. But this wicked caitif was bereft of his wits, in which unfortunate and heavy plight he deceased.

*Of a Scythian.*

I T is reported by Diodorus Siculus, that a Scythian dreaming that Esculapius, the great God of phisick, had drawn the noisom humours of his body to one certain place or head ; was constrain'd within a while lance a festered and most dangerous imposthume of filthy matter : Not that the dreams were causes of the

the poison, which began to move and stir within the reins, and would impare the parties health, if it were not prevented in good time with convenient order and advice of learning.

*Of two Men deraming one and the same thing.*

Two Men that shold contend in gaming at Olympus, dreamed in one night that they were drawn by 4 swift coursers in a chariot, where upon they both repared to a prophet, of their acquaintance, for some light before hand what their luck should be ; the prophet craftily considering, that it was impossible both these runners shold have good success ; thought to make hi- profit of them both, by the cunning of his own devise and fly shift in answering, till proof might afford him so much credit by the gain of one, as disgrace by the damage of the other. To the first therefore gave great encouragement and comfort, to hope, that he shold prevail ; because (saith he) four horses representeing (in a figure) the team of Phœbus, could not but import assured Victory. The second he disouaged with fear, because albeit four horses ran before, yet himself was last of all, which imported that he shold be cast behind, and not get the wagēr.

*Of Dion and Brutus, Platonian Philosophers.*

The death of Dion and Brutus were shewed unto them, by horrible visions that appeared unto them, which they have told unto their friends. There are many that cannot abide these opinions, and do main-tain that these sights and evil spirits do never appear to any man that hath right wits, but that they are either childrens fancies, or old womens fables ; but most certain it is, that visions have appeared, and that sometimes but in dreams, by the attestation of these philo-sophers, as well as by the interpretation of them by Artimedorus.

*Of a woman with child.*

**A** Woman with child longing for a bakers shoulders which carried her bread unto the oven, she rejected all other meat, and dreamt only of that ; her husband desiring to content her, wrought so with the baker, as for a certain sum of money, he was content she should taste of that shoulder she had so much desired ; the baker endured her teeth twice, but she had bitten him so sore, as he would not endure a third charge. The woman longing still, and often dreaming of the bakers shoulders, at last fell in labour of 3 sons, 2 alive the third dead.

*Of cardinal Crescence.*

**H**E being at Verona and passing further about some matters of importance, and writing very late at night, went to bed ; after a while he dreamed, and imagined that he saw a black dog of an exceeding greatness, having fiery eyes, and his ears hanging to the ground, which came directly towards him, and then hid himself under the table ; he was presently awaked at this vision, and was like one in a swound, but coming to himself, he cried out aloud, to his servants, to seek the dog with a light, but not finding him, a feaver seized on him, and increased in such sort, as he died. Towards the end of his life, he cried often to his servants in his sleep, drive away this dog which runs up to my bed. It was impossible to resolve and comfort him, but at last in great dispair he died at Verona.

*Of a young man.*

**T**HERE was a young man, who dreaming in the night that he was to ride forth about some business, rose up out of his bed, being fast asleep, made himself ready, put on his boots and spurs, and getting upon a pole that hung cloaths out of the garret window,

dow, he sat astride on it, and began to spur with his heels, as if he had been on horse back ; but awaking he was so terrified with this accident, as he was ready to run mad, which made him seek to the physicians for help.

*Of a Cholerick and quarrelsome man.*

**T**HERE was one, who being of a cholerick and quarrelsome disposition, used commonly to dream that he was fighting with one or other ; and thereupon rising out of his bed, ran to his weapon, drew out his sword, and fencing with it after a strange manner, stuck and foiled at the chamber walls, in so much that they were fain to take away every thing out of the chamber, that might not hurt himself or others.

*Of an artificer.*

**T**HERE was an artificer that in his sleep rose out of his bed, and went up and down the stairs, and all about the house : Upon a time he went in his sleep in the shop, unlocked the doors, went into the streets, where being awakened by some of his friends that met him, he being so ashamed, that he never fell into the like dream again.

*Of George de Schilinitz.*

**G**eorge de Schilintz, Councillor to divers princes a grave and unreprovable person, was wont with two of his brethren to walk many times in their sleep, whilst they were students at Lipsick ; yea, to get up into garrets, and on the top of houses, so that one of his brothers chanced to fall and break his thigh. At length their tutor looking narrowly unto them, whipped them welfavouredly, as soon as they got out of their bed, which having continued twice or thrice until such time as they awaked, by that means they were helped.

*Of three young gentlemen.*

THERE were three young gentlemen, brethren lying in one chamber, one of them rose up naked, found asleep, and carrying his shirt in his hand, went to the window, where he caught hold of a cord hanging to a certain pully, and winding himself to the top of the house met with a birds nest, got out the young ones, wrapped them up in his shirt, let himself down again, re-entered the chamber, laid himself down in his bed, and slept as before. Awaking in the morning, saith he to his brothers, what think you my dream was to night ? methought I rose out of my bed, went to the window, and got up to the top of the house, where I found a birds nest, and brought away the young ones. His brothers laughed at it, and after some talk, going to rise he sought up and down for his shirt, which at last he found with the young birds wrapped in it : they ran presently and looked up to the top of the house, and saw where the birds nest had been pulled out.

*Of a young Scholar.*

A YOUNG scholar of Blackenburgh did that sleeping, which he could scarce do awake. As soon as he had slept, he would have fallen into so dead a sleep, that hardly any noise could awake him, with pinching and pulling they had made him look up, yet carrying him to bed, he slept as before ; and whosoever he held being so a sleep, were it a table, a napkin, or any garment, they were fain to have two or three men to open his fingers, and make him let go his hold, in so much that many times holding his cloaths in his hands, they were forced to carry him to bed, and let him lie with them till he awaked of himself the next morning.

*Of the Duke of Holstein's Cork.*

H E rising in his sleep, went down out of his chamber, and having past through a great wide court, entered into the kitchen, and got into the well, straddling with his feet, and with his fingers clinging so hard to the sides of it, he descended with nothing but his shirt on till he came to the Water, which wetting the skirts of his shirt, it struck so cold to his heels that he awaked, and began to cry out, o my legs help me. The folks of the house awaked with the cry, and somewhat understanding the voice, sought for him, and finding him hanging in the well, they reached down a ladder, with a candel and lanthorn, but not able to get him up that way, they let down a Bucket, biding him put his right foot in it, and with his hands to hold fast by the chain of the well, they carried him to bed, having lost his speech, and opening his eyes very seldom, at length he began to stir a little, and to mutter 'orth some words, but vomitting exceedingly, the next day he came to himself, and told them how that night he dreamt that he was walking, and with stumbling had like to have fallen, and that he thought he had been over head and ears in water.

*Of Tapia, a Spanish Gentleman.*

H E was used to rise often in his sleep, and do many things about the house ; and go from one place to another without awaking but to the end no mischance should come unto him, he had always a basin of water set by his bedside : Now one night in the summer time he rose in his shirt, put a cloak about him got out of doors, being all this while fast asleep ; and dreaming he was going to swim, and met (as he thought) another man, who demanded of him whither he went so late ? It is hot, said Tapia, and I mean to go and wash my self. And so will I, quoth

the

the other ; come let us go along to gether. With all my heart, saith Tapia, Thereupon they got them to the river, where Tapia putting off his cloak and shirt, was going into the water ; but the other jesting, began to say, you cannot swim, I am sure. Marry but I can, replied Tapia, and it may be better than you. Well, (quoth the other) follow me, and saying so, he got upon a bridge that was there, and leaping down into one of the deepest places of the river, swam up and down, and called to Tapia, since you brag so much, do as I have done. Tapia follows him, and leaps into the river : And all this was done in his sleep ; so as soon as his feet touched the water he awaked, and labouring all that possibly he could, he began to call that other, who was not to be seen : Whereupon fearing it was some evil spirit that had drawn him into that danger, after he had recommended himself unto God, he swam over the river, took up his cloak and shirt, and returned home, recounting that which had happened unto him.

*Of a young Maiden in France.*

**A** Young maiden at Paris did every night usually go to bath herself in the river, being a sleep, the which she continued long, until that her father being advertised thereof, watched her in the street and whipt her well; to make her leave that custom, wherçat the maiden awaked, and was much ashamed to see herself naked in the street,

*Of another Scholar.*

**T**O conclude with the example of a scholar, who having had a quarrel the night before with one of his companions, rose up in his sleep, and went and slew his enemy, lying in his bed in another chamber, and then return'd to his own bed without awaking, as it was supposed, for the next day the justice being called

alled by the host, found him a sleep, and his dagger bloody, confessing that he had dreamt that he had slain him whom they said was murthered.

There are many such examples by the which we may conclude, that besides the natural and vital faculties of the soul, (the which is affirmed to be very powerful in sleepers) these also that are dedicated and subject to our wills, do labour, caused by the means of the Muscles ; as to go, to embrace, to speak.

There have been many found, who rising thus sleeping, and going up into windows that have been open have fallen down to the ground, breaking their arms and legs ; others have been found stark dead, and some so greviouly wounded as they have been seen after giving up the ghost ; but it sufficeth to wopound such as have escaped (the which are set down in books that we have seen) untill that time may discover the rest, by some man more diligent than my self ; who may note all if he please,

### *The Dream of Alexander.*

Q uintus Curtius declareth in the life of Alexander, that when he maintained his siege before the City of Tyre, the succouri of the Carthaginians being entred ; who said they were descended of the Etricians, concluded to raise his siege, as despairing of ever surprising it. But in a dream a Satyr appeared to him, after whom he followed as he fled before him into a chamber. His interpreters told him, that this was a certain forewarning to continue his siege for longer days before the City, and that he should surely take it, which fell out accordingly, as was fore told by a Prophet ; who said, That a Greek, shoul govern in that Country.

*A Dream of great hope altered to the quite contrary.*

Hamilcar at the siege of Syracuse, dreamed that the next night after he should sup within the town, as indeed he did ; tho' not as a Prince, which he believed, but as a Prisoner, which was further from his imaginations.

*That spi iti give intelligence by sleep or otherwise.*

A Nother means wher: by the spirits are more able to give warning touching things to come, is supposed to consist in the quality of the place from whence they look ; for as the Centinel, who kept watch, spied the post that hastened to the King, before all others ; so there is no doubt, but (flickring aloft and nothi g that is done in every part and quarter of the world) the spirits may more easily divine, and give advertisement by sleep, or otherwise, accordingly.\* Again, because the spirits are not clogged with this unwieldy lump of flesh, which not only taketh off our edge of wit, and sinketh us more deep into the musty mould of earth, than is expedient for the sharpnes of our senses, but stinteth us besides to certain limits and degrees, in bringing great effects to pass ; we must allot unto their share, a far greater flight of agility and nimblenes, in removing hastily from one coast to another ; and in bringing news with greater speed, than either Francis the post, or any other in the world, can carry.

T Here was one, that dreamed she was walking in a greenish mead, all fragrant with beautiful flowers, and flourishing plants, who whist she wondred and stood as amazed at the glory of the Spring, an ancient Sir all withered and lean faced with oldness, the very emblem of death, made towards her with a green bough in his hand, sharpening it at the end, who as she fled away from his pursuit, darted

darter it often at her, the branch three times coming very near her, yet did not touch her at all ; wh<sup>o</sup> when he saw he could not prevail with his aim, vanished away, and left the bough behind ; and she astonished and affrighted with the dream presently awoke : Now mark the sequel of it ; within three days after she was for her recreation sake walking in a green closure, hard by a pond side, and on a sudden her brain was so intoxicated and distempered, whither with a spice of the vertigo, or what amazing disease soever I know not ; but she was hurried into the deep, with her head forward, in great peril of drowning, and if she had not caught fast hold by chance of a branch that hung over the water, she had been drowned.

**T**HERE also are fatal dreams ; as when we dream of eagles flying over our heads, it pretends unfortunateness. To dream of marriages, dancing, and banqueting, foretells some of our kinsfolks are departed. To dream of silver, sorrow ; if thou hast it given to thy self : Of gold, good fortune. To lose an axletooth, or an eye, the death of some special friend. To dream of bloody teeth, the death of the dreamer : To weep in sleep, joy : To contemplate ones face in the water, and to see the dead, long life : To dream of chickens, and birds commonly ill luck.

**D**RAMS are notable means of discovering our own inclinations. The wise man learns to know himself, as well by the nights black mantle, as the scorching beams of the day : in sleep, we have the naked and natural thoughts of our souls : Outward objects interpose not, either to shuffle in occasional cogitations, or hale out the included fancy. The mind is then shut up in the burrough of the body. It was a custom among the Indians, when their Kings went to

to their sleep, to pray with piping acclamations, that they might have happy dreams, and withal consult well for their subjects benefit ; as if the night had been a time wherein they might grow good and wise. And certainly the wise man is the wiser for his sleeping, if he can order well in the day, what the eye-less night presents him every dream is to be counted of ; or yet are all to be cast away with contem pt I would neither be a stock, superstitious in all ; nor yet an epicure, considerate of none. So that I doubt not but either to preserve health ; or amend the life. dreams may to a wise observer, be of special benefit ; I would neither depend upon any, to incur a prejudice, not yet cast away, in a prodigal neglect and scorn. I find it of one that having been troubled with the paining spleen ; that he dreamt, if he opened a certain vein between two of his fingers he should be cured, which he awaking did, and amended. But indeed I would rather believe this, than to be drawn to practice after it.

In *Bakers Chronicle* Fol, 444.

**O**NE Ann Waters, enticed by a lover of hers, consented to have her husband strangled, and then buried him secretly under a dunghill in the cow-house ; whereupon the man being missing by his neighbours, and the wife making shew of a wondring what was become of him ; it pleased God, that one of the Inhabitants of the town, dreamed one night that his neighbour Waters was strangled, and buried under the dunghil in a cow-house ; and upon declaring his dream ; search being made by the Constable, the dead body was found as he had dreamed ; and thereupon the wife was apprehended, and upon examination, confessing the fact, was burned : And now what hope can murderers have of being concealed, when they are

are subject to be discovered by any mans dream.

KING James the fift of Scotland, was a great enemy to the light of the Gospel, which in days brake forth in that Kingdom viz. about the year, 1541, and out of a blind and bloody zeal, was heard to say, that none of that sort should expect any favour at his hands ; nay, not his own sons, if they proved guilty : but not long after, Sir James Hamilton, being suspected to incline that way, was falsely accused of a practice against the Kings life, and being condemned, was executed ; but not long after the King being at Linlithgow, on a night as he slept, it seemed to him, that Thomas Scot, Justick Clerk came unto him with a company of devils, crying, woxworth the day that ever I knew thee or thy service; for serving thee against God, and against his servants, I am now adjudged to Hell torments : Hereupon the King awaking, called for Lights, telling them what he had heard and seen. The next morning by day light, word was brought of Scot's death, which fell out just at the time when the King found himself so troubled, for Scot then died in great extremity, uttering these words, by the righteous judgment of God I am condemned ; which being related to the King, made the dream more terrible.

AN other vision he had more terrible not many nights after : He thought he saw Sir James Hamilton, whom he had caused to be executed, came with a sword drawn in his hand, wherewith he cut his arms, threatening also to return within a short time, and deprive him of his life : With this awakened, news was brought him of the death of his two sons, James and Arthur ; who died both at the very same hour. Next year 1542. Being overcome with grief he died in Faulkland, in the 32d, year of his age, Archbishop

shop Spotswood's History of the Church of Scotland

**A** Young Man, whose mother lived near London travelling into Wales, in the year 1636. when staying all the summer, he dreamed the 20th. of Sept about midnight, that he saw his mother sick in bed with the pangs of death upon her, and all his brothers and sisters weeping and lamenting about her: Which affrighted him out of his sleep. Yet considering it was but a dream, he pretty well pacified himself and arose but no sooner came down stairs, but the maid asked him how he did, he replied he was well; she said she was hartily glad to hear it, for she dreamed that night that he was distract, and raved, and tore every thing that came near him, and that she had been very much troubled for him all night. This dream (happening the same night) gave him so fresh an occasion to reflect on his own, that he immediately set down in a book, the night, and hour he dreamed it, which he well knew, by a clock in the house, that struck one after he awaked. In November after coming to London, and going to his brother in Drury-Lane the first news he heard was his mother was dead. But inquiring when she died, he was assured by his brother and sister, that she departed on Sunday the 20th of September about midnight; which compared with the memorandum he had written, it appeared to be the very hour he had dreamed that dream, which he can never forget.

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